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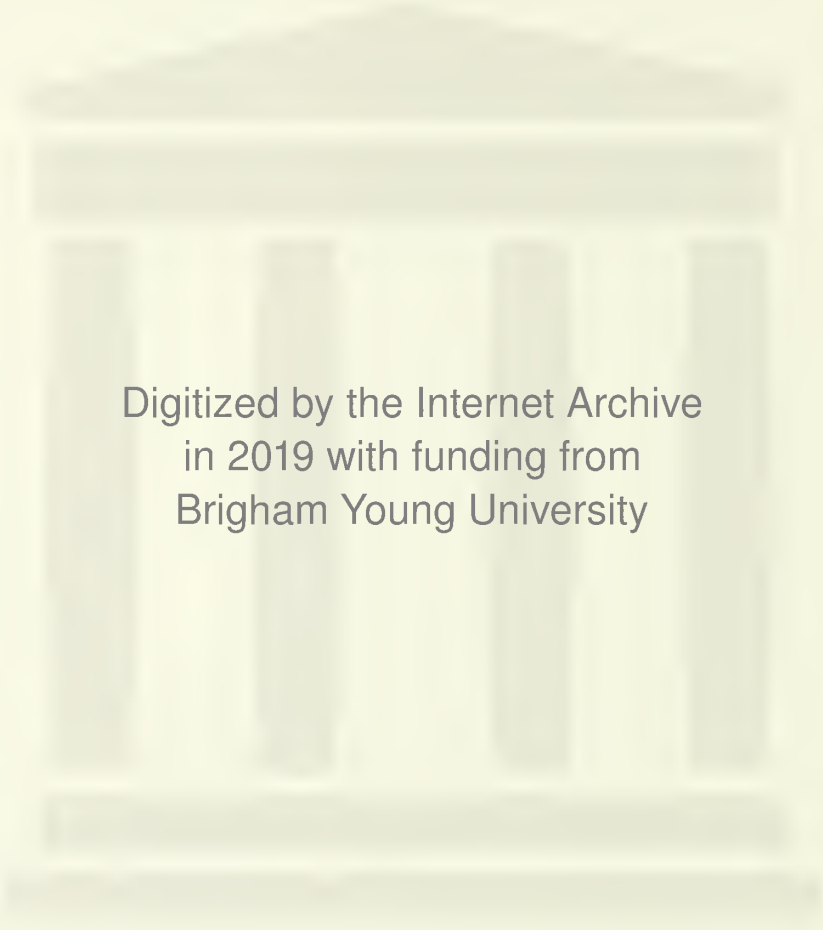

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Supplement to the "Historical Record."

Biographical Encyclopædia

OR

CONDENSED BIOGRAPHICAL SKETCHES OF PRESIDING OFFICERS, VETERANS, MISSIONARIES AND OTHER ACTIVE MEN AND WOMEN,

IN THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

ALPHABETICALLY ARRANGED.

BY ANDREW JENSON.

SALT LAKE CITY, UTAH:

1888.

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Atlantic Express at	7.20 p. m.		
Pacific Express at	10.20 p. m.		

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From North.		From South.	
Pacific and U. & N. Express at	10.20 p. m.	Juab Express at	6.40 p. m.
Park City and U. & N. Express	11.10 a. m.	Milford Express at	10.00 a. m.
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BIOGRAPHICAL ENCYCLOPÆDIA.

A

ALLEN, (Wm. Land Nuttall,) Bishop of the Twenty-first Ward, Salt Lake City, was born in Kingston-on-Hull, Yorkshire, England, May 22, 1825, received a common school education and was bound seven years as an apprentice to learn the trade of a cabinetmaker. August 14, 1848, he married Hannah Jackson. That same year he first heard "Mormonism" from a shopmate by the name of Thomas Jackson. He believed and was baptized, Oct. 28, 1848, by that man, who was an Elder in the Church. Three weeks later, he was ordained to the office of a Teacher and commenced laboring in the ministry in the town of Goole, Yorkshire and surrounding country. Jan. 21, 1849, he was ordained to the office of an Elder, and subsequently appointed to preside over the Hull Branch of the Church, a position which he occupied until Jan. 7, 1853, when he left the place of his nativity and emigrated to Utah. He crossed the Atlantic in the *Ellen Marie* and the plains in Capt. Geo. Kendell's train, which arrived in G. S. L. City in October 1853. He settled in the city, and worked seven years on the public works as a carpenter. In the beginning of 1854, he was ordained to the office of a Seventy and became a member of the 39th Quorum. In October, 1856, he was ordained to the office of a High Priest and set apart to act as second Counselor to Bishop John Sharp of the Twentieth Ward. This position he occupied until July 5, 1877, when the Twenty-first Ward was organized out of the eastern portion of the Twentieth. Elder Allen, who by this change became a resident of the new Ward, was appointed to act as second Counselor to Bishop Andrew Burt. After the death of the latter, Counselor Allen was ordained to the office of a Bishop and appointed to preside over the Ward. This took place Oct. 21, 1883. In other respects Bishop Allen has taken an active part in public affairs generally. In 1857 he participated in the expedition to Echo Canyon as aid-de-camp to Col. Ross, of the 3rd Infantry of the Nauvoo Legion; and in 1866, as adjutant to Major Burt, he participated in an expedition to Sanpete County, to protect the settlers against the Indians. For eight years he served as justice of the peace of the Fourth Precinct, Salt Lake City, and he has filled numerous other positions of responsibility and trust; Bishop Allen is universally known for his faithfulness and fidelity to the cause of God. In the midst of trials and afflictions he has stood firm and unshaken in the faith, and would rather lay down his life than prove untrue to his religious convictions.

AMUNDSON, (Andrew,) one of the Presidents of the 95th Quorum of Seventies and an acting Teacher of the South Jordan Ward, Salt Lake Co., was born at Christiania, Norway, May 17, 1849, came to Utah with his parents in 1863, crossing the Atlantic in the ship *Antarctic*, which sailed from Liverpool, England, May 23rd, and the plains in Peter Nebeker's company, which arrived in Salt Lake City, Sept. 25th. He walked all the way across the plains. In January, 1864, he was baptized in West Jordan by Bishop Archibald Gardner. In 1873 he filled a mission to Arizona, in which he lost considerable property; returned to Utah the same year. In 1880-1881 he filled a mission to Norway, where he labored as President of the Frederikstad and Frederikshald Branches of the Christiania Conference. During his absence his mother and one of his children died, which was the cause of his early return. In 1882-1884 he filled another mission to his native country, this time presiding over the Bergen and Stavanger Branches of the Christiania Conference. He also introduced the Gospel in Hardanger, a noted Norwegian watering place. At home Elder Amundson has taken an active part in local affairs generally, especially in the Ward Sunday School, over which he presided two years as superintendent.

ANDERSON, (Andrew,) a member of the 73rd Quorum of Seventies, and a resident of the Union Ward, Salt Lake Co., was born in Klakstorp, Malmahus Læn, Sweden, Nov. 10, 1836, emigrated to Denmark in 1856, where he was baptized Nov. 10, 1859, by Jens Madsen, on the island of Sjælland. He received the Priesthood soon afterwards, and in 1861 was ordained to the office of an Elder and sent on a mission. He presided at first over a small branch, afterwards had charge of four branches of the Copenhagen Conference, and finally emigrated to Utah in 1863, crossing the Atlantic in the ship *John J. Boyd*. He arrived in Salt Lake City Sept. 12, 1863, resided in Moroni, Sanpete Co., for five years, after which he removed to his present homestead in the Union Ward. In 1882-84 he filled a mission to Scandinavia. On his arrival in Copenhagen he was ap-

pointed to labor in Denmark. Subsequently he presided over the Lund Branch of the Skaane Conference (Sweden,) and afterwards had charge of the Christianstad and Witsjöfla Branches. At home he has officiated as a Ward Teacher for many years, has taken an active part in the Ward Sunday School and filled many other important positions of honor and trust. He was ordained into the 73rd Quorum of Seventies in the fall of 1884.

ANDERSON, (JAMES,) a member of the 2nd Quorum of Seventies and an acting Teacher of the Sixth Ward, Salt Lake City, was born in Glasgow, Scotland, Feb. 14, 1833, was baptized in the spring of 1848, and emigrated to America in 1849, crossing the Atlantic in the ship *Zetland*, which sailed from Liverpool, England, Nov. 10th, of that year. He remained in St. Louis, Mo., for four years, laboring there as a Teacher among the Saints. In 1854 he came to Utah, and located in the Sixth Ward, where he still resides. April 4, 1856, he was ordained to the office of an Elder, and married Catherine M. Cowley. In 1857 he was ordained to the office of a Seventy. He participated in the Echo Canyon expedition, and at the time of "the move" was detailed as guard in the deserted city. He has acted as a Ward Teacher for nearly thirty years, and has been an acting Sunday School officer since the first organization of the Sixth Ward Sabbath School; has filled positions as school trustee, member of building committes, etc, etc.

ANDERSON, (JAMES HENRY,) a member of the 2nd Quorum of Seventies, a home missionary in the Salt Lake Stake, one of the aids to the Stake Y. M. M. I. A., and clerk of the Sixth Ward, Salt Lake City, is a son of James Anderson and Catherine M. Cowley, and was born in Salt Lake City, Utah, Feb. 11, 1857. He was baptized May 7, 1865, by his father, and ordained to the office of a Deacon at the age of fourteen. When sixteen years old he was ordained to the office of a Priest, and in February, 1876, to that of a Seventy in the 14th Quorum. For a number of years he has acted as a Ward Teacher and taken an active part in the Y. M. M. I. A., being one of the organizers of the second organization of that character in the Territory; subsequently he acted as its President. Elder Anderson is a printer by trade and has been an employe at the Deseret News Office since May, 1871. From 1877-85 he held the position of foreman of the Book and Job Department of that institution, and in February 1885, he was selected for a position on the *Deseret News* staff. He has been engaged as city editor ever since; has also acted as secretary of the Municipal Central Committee for several years.

ANDERSON, (WILLIAM NEPHI,) a member of the 2nd Quorum of Seventies, a home missionary in the Salt Lake Stake and an acting Teacher of the Sixth Ward, Salt Lake City, is a son of James Anderson and Catherine M. Cowley, and was born in Salt Lake City, Feb. 9, 1859, was baptized May 7, 1865, (when about six years old,) and ordained a Deacon at fourteen. A few months later he was ordained to the office of a Priest, and in February, 1882, to that of an Elder. Feb. 14, 1884, he married Martha H. Hodge, became a member of the 2nd Quorum of Seventies in March, 1885, and being called on a mission to the Southern States, left home Oct. 15, 1885, to fill the same. He was appointed to labor in South Carolina. Subsequently he filled the position of President of the South Carolina Conference. He made many friends, baptized quite a number, and organized several new branches of the Church; also two Sunday Schools. In June, 1887, he was attacked with typhoid fever and was nearly reduced to the point of death. In the midst of this sickness he returned home in care of several missionary companions. In December, 1887, he was called to labor as a home missionary. From his early youth he has been very active and taken a leading part in local affairs generally. He has officiated as Ward Teacher, presided over the Y. M. M. I. A., been an officer of the Sunday School, and secretary of every quorum of the Priesthood to which he has belonged.

ANDRUS, (MILO, *junior*,) second Counselor to Bishop Brinton of the Big Cottonwood Ward, Salt Lake Co., is a son of Milo Andrus and Sarah Ann Miles, and was born in Liverpool, England, Sept. 30, 1848, his father then being on a mission to England, accompanied by his wife. They returned to America in 1850 with their infant son, who, when about eight years old, was baptized in Big Cottonwood, by Bishop D. Brinton. He was ordained an Elder in May, 1868, has been an active officer in the Y. M. M. I. A. and Ward Sunday School, officiated as a Ward Teacher for a number of years, and acted as presiding Teacher in the principal district of the Big Cottonwood Ward for more than two years. When the reorganization of the Ward took place July 15, 1877, he was ordained to the office of a High Priest and set apart to act in his present position.

ARNOLD, (HENRY,) first Counselor to Bishop James Watson, of the Nineteenth Ward, Salt Lake City, is a son of Henry Arnold and Elizabeth Monk, and was born at Kenchester, near Hereford, England, Feb.

15, 1822. He was baptized by Wm. Kay, Feb. 4, 1841, and soon afterwards ordained to the Priesthood, after which he commenced a useful career as a local missionary. In the spring of 1842 he was called on a mission to Wales, and thus, together with his missionary companion, Elder Wm. Allen, was one of the first Latter-day Saint Elders who preached the Gospel in South Wales. They raised up a branch of the Church consisting of 17 members in Pembrokeshire. Subsequently Elder Arnold presided over several branches in Herefordshire, England, and later was appointed to labor as a traveling Elder in the Mars Hill (formerly Froomes Hill) Conference, under the direction of Elijah F. Sheets, where he subsequently succeeded as President of the conference. He also organized a branch of the Church in the city of Hereford. In 1848 he emigrated to St. Louis, Mo., where he presided over a Ward (2nd Ward) of the Saints, and four years later he continued to Utah, crossing the plains in Capt. John Parker's company, which arrived in G. S. L. City Aug. 28, 1852. He located in the Fifteenth Ward. Oct. 8, 1852, he was ordained into the 17th Quorum of Seventies, and in the spring of 1853 called on an Indian expedition to the southern settlements, where he assisted the people to fort up as a means of protection against the savages. Elder Arnold served the entire summer in Capt. L. W. Hardy's rifle company under the command of Cols. Geo. A. Smith and Wm. H. Kimball. In the fall of that year he located with his family in the Butterfield Settlement, subsequently known as Fort Herriman, Salt Lake Co There he took a very active part in opening up the canyons, making water ditches, building forts, etc. In the winter of 1857-58 he participated in the Echo Canyon expedition as first lieutenant in Capt. Elijah Allen's company, remaining out until the greatest danger was over and the majority of the brethren returned to their homes. When the general move of the Saints south took place in 1858, he took his family to Pondtown, Utah Co., but returned to Herriman as soon as peace was established. Shortly afterwards he was ordained to the office of a High Priest, under the hands of A. O. Smoot and L. W. Hardy, and set apart to act as second Counselor to Bishop Alexander F. Barron. He filled that position from 1858 to 1861, after which he had charge of the Saints in Fort Herriman under the Presidency of Bishop A. Gardner of the West Jordan Ward until 1866, when he removed to Salt Lake City, and during the following ten years had charge of the Warm Springs bath-houses under the direction of the Salt Lake City Council. During that time the present bath-house buildings were erected. In 1877 he purchased the Globe Bakery from the administrators of the late Richard Golightly, where he is still carrying on quite an extensive business. In the spring of 1870 Elder Arnold was set apart to act as second Counselor to Bishop A. H. Raleigh of the Nineteenth Ward. Subsequently he acted as Counselor to Bishop R. V. Morris, and since June 11, 1882, he has filled the position of first Counselor to Bishop James Watson. Since he first became identified with the Nineteenth Ward, he has taken an active part in all local affairs. For a number of years he officiated as a Ward Teacher, and served several terms as a school trustee, taking a leading part in the erection of public buildings and improvements of a general nature. In 1885 he was called on a mission to Great Britain. As an active and zealous Elder in the Church he has won the confidence and good will of the Saints generally wherever he has been known. His fidelity to the cause of truth is well established by his teachings and example, and because of the persecutions and religious warfare, which is being carried on against the Latter-day Saints, he is now, and has been for several years, an exile for conscience sake, he having yielded obedience to the "higher law."

ASMUSSEN, (CARL CHRISTIAN,) a member of the 8th Quorum of Seventies and a resident of the Fourteenth Ward, Salt Lake City, was born in Kjøge, Denmark, May 20, 1825, received a good education, and learned the trade of a watch-maker. When about twenty years of age he went to Germany, subsequently to England, and finally to Australia, where he established himself as a jeweler and watchmaker. Failing in health, because of overwork and anxiety, he returned to Europe, where he spent several years traveling in Italy, Germany and other countries. Finally he went to New Zealand, where he remained seven years, and again carried on a very successful business as a watchmaker and jeweler, and thus acquired considerable means. Being somewhat of a religious turn of mind he spent considerable time, during his extensive travels, in examining the various sects and religious denominations with whom he came in contact, but found nothing that could satisfy his mind on the point of religion. Finally, while pursuing his business in New Zealand, he heard something about the "Mormons," and by accident a copy of P. P. Pratt's Voice of Warning also fell into his hands. As soon as he had read it through, he was convinced

that the Latter-day Saints were the people he had long been wanting to find. But not being able to find any members of the Church in New Zealand, he concluded to return to Europe for the purpose of learning more of the wonderful people who were blessed with new revelations from the Almighty. Arriving in Liverpool, England, he succeeded in finding the mission office at 42 Islington, where he met some of the Elders and soon afterwards continued to London, where he was baptized by E. H. Groves Sept. 29, 1864. He then returned to his native country, but did not, as he had fondly anticipated, succeed in converting his parents or any others of his relatives to the truth he had received. After a short stay in Denmark, he emigrated to America, and arrived in Utah, in 1866. He located in Salt Lake City, where he was ordained to the office of a Seventy and subsequently sent on a mission to New Zealand. He labored there quite successfully for several months, baptized six, sold his property, and started for Copenhagen, Denmark, where he arrived in the fall of 1867. After laboring in that city during the winter, he returned to Utah in the summer of 1868. Aug. 2, 1869, he married Anna Kierstine Frederiksen, of Sæby, Denmark, and the next year he built his present fine residence on East Temple Street, Salt Lak City, where he is still carrying on an extensive business as a watchmaker and jeweler. In 1875 he visited his native country once more, this time taking his wife and only child along. They returned to Utah after about three month's absence. In 1879 Elder Asmussen was called on another mission to his native country, in filling which he arrived in Copenhagen May 20, 1879. He was appointed to preside over the Copenhagen Conference, a position which he occupied until he returned home in September, 1880. After his return he was appointed to labor as a missionary among the Seventies and subsequently also as a home missionary in the Salt Lake Stake of Zion. In 1886 he once more returned to his native country, taking his family (wife and four children) with him. The family returned the same year, while he remained to engage in missionary labors.

ATWOOD, (Millen,) Bishop of the Thirteenth Ward, Salt Lake City, is the third son of Dan Atwood and Polly Sawyer, and was born in the town of Wellington, Tolland Co., Conn., May 24, 1817. He received a common school education and learned the trade of a mason. Having been convinced of the truth of "Mormonism," he emigrated to Nauvoo, Hancock Co., Ill., in 1841; there he became acquainted with the Prophe Joseph and other leading men of the Church and was baptized in the Mississippi River in August of that year. After recovering from a severe attack of sickness he was ordained to the office of an Elder, April 7, 1842, and soon afterwards called on a mission to preach the Gospel. He left Nauvoo, in company with James W. Cummings on July 7th, traveled extensively in the States of Illinois, Wisconsin, New York and Connecticut, and returned to Nauvoo after hearing of the martyrdom of the Prophet. In the fall of 1844 he was ordained into the 10th Quorum of Seventies. He labored considerably on the Temple and came west in February, 1846, at the time of the general exodus. He suffered severely from the extreme cold while camping on Lyon Creek, Iowa, and spent part of the winter of 1846-47 at Winter Quarters. From the latter place he made two trips to Missouri after provisions and also one trip to Mount Pisgah. In 1847 he came to G. S. L. Valley as one of the Pioneers under the direction of President Young, and returned to Winter Quarters the same year. Early in 1848 he made a trip back to Nauvoo to bring away the Temple tools. After his return to the Missouri River, he married Relief Cram and immediately commenced to make preparations for emigrating to the Valley. He crossed the plains that year in Pres. B. Young's company, driving one of the President's teams all the way. After he arrived in the valley he built a small house, into which he moved his wife on the 23rd of December, 1848, the weather at that time being very cold. This house was built on the spot where the Bishop still resides, on the corner of First East and Second South Streets. In the winter of 1849-50 Elder Atwood participated in the expedition against the Indians at Provo. He was absent 19 days, during which time he suffered extremely from cold, and was also exposed to great danger from the savages. March 9, 1851, he was set apart as one of the Presidents of the 14th Quorum of Seventies by Joseph Young, sen. About the same time he was enrolled as one of the Salt Lake City policemen, and acted in that capacity for a number of years. Being called on a mission to Europe, he left his mountain home Sept. 16, 1852, and arrived in Liverpool, England, Jan. 5, 1853. His first appointment was to labor in Scotland. Subsequently he was appointed to take charge of the Carlisle Conference, and later, he presided over the Bradford Conference. Finally, he filled the position of Pastor over the South Wiltshire and Lands-End Conferences, until he return-

ed home with a company of Saints, which sailed from Liverpool, England, in the ship *Thornton*, May 4, 1856. From Iowa City to G. S. L. Valley he traveled with Capt. James G. Willie's hand-cart company, which suffered almost beyond human endurance before reaching the valley. In the time of the move (1858) Elder Atwood journeyed south, but returned as soon as peace was established. For many years he acted as a Ward Teacher and has always taken an active part in local matters generally; he also labored many years as a home missionary in the Salt Lake Stake and was a member of the High Council from May 9, 1873 until Dec. 25, 1881, when he was ordained to the office of a Bishop and appointed to succeed the late Bishop E. D. Woolley as Bishop of the Thirteenth Ward.

AUBREY, (THOMAS,) second Counselor to Bishop Atwood, of the Thirteenth Ward, Salt Lake City, was born at West Cromwitch, Staffordshire, England, Nov. 25, 1827; baptized Feb. 21, 1849, at Birmingham, by Wm. W. Allen; ordained a Teacher, Aug. 19,1850; a Priest, Feb. 20, 1852; an Elder, May 10, 1853, and appointed to act as President of the Bristol Road Branch Dec. 4, 1854. This branch was subsequently united with the Newhall Street Branch, Jan. 19, 1859, when Elder Aubrey was appointed President of the two branches combined. When part of these two branches were joined to the Oxford Street Branch, he was appointed President of the latter Oct. 26, 1860. He continued his labors in the Birmingham Conference until 1868, when he emigrated to Utah, arriving in Salt Lake City Aug. 21, 1868. He labored as a Teacher in the Fourteenth, Eleventh and Thirteenth Wards until April, 1884, when he was called on a mission to Great Britain. He arrived in Liverpool, England, May 3, 1884, labored as a traveling Elder in the Birmingham Conference five months, after which he presided over the conference until released to return home in 1886. Dec. 12, 1886, he was ordained a High Priest and set apart to act as second Counselor to Bishop Atwood of the Thirteenth Ward.

AVESON, (ROBERT,) clerk of the Twenty-first Ward, Salt Lake City and of the 4th Quorum of Seventies, is the second son of Thomas and Ann Aveson, and was born in Bradford, Yorkshire, England, Aug. 22, 1847. Feb. 29, 1860, he went to reside at Middlesbrough, Yorkshire, where he was bound apprentice to Mr. Joseph Gould, printer. In the summer of 1862, he made preparation to join a Baptist Church, but receiving a testimony that "Mormonism" was true, he became desirous to unite with the Latter-day Saints. Not being able to procure the consent of his parents, who at that time were much opposed to "Mormonism," he was not baptized until March 24, 1866. Being then anxious to emigrate with the Saints to Utah, he left home and employer May 18, 1866, in company with his companion, Richard Sedgwick (apprenticed to a picture-frame maker), and went to London. On the 24th of the same month they were both taken off the ship *American Congress* by a London detective and lodged in the Thames police office. They arrived at Middlesbrough the next day, and the 26th they were tried and discharged, the decision of the court being, that the expenses connected with their capture should be deducted from their wages. On the 18th of June (same year) Robert Aveson again left home and went to Glasgow, Scotland; from there he went to Liverpool, and thence to New York; crossed the plains in Capt. Jos. S. Rawlins' ox-train, which arrived in Salt Lake City Oct. 1, 1866. In 1880 he emigrated his parents to Utah, and in 1881 his brother Miles. They had recently become members of the Church. Since his arrival in Utah he has taken an active part in local affairs generally, both ecclesiastically, politically and socially. He is an officer in the Ward Y. M. M. I. A., assistant superintendent of the Sunday School, etc. He is a printer by trade and has for nearly twenty years been an employe at the Deseret News Office, where he is now engaged as a foreman. A sketch of his experience is published in the 13th Book of the Faith Promoting Series, published by Geo. Q. Cannon.

B

BACKMAN (SAMUEL CHRISTIAN,) a member of the 2nd Quorum of Seventies and a resident of the Fifteenth Ward, Salt Lake City, was born in Ødewalla, Bøhus Læn, Sweden, Dec. 7, 1835, and baptized in 1862 at Gøteborg. A year later he was ordained to the office of a Priest and subsequently to that of an Elder. He presided over the Gøteborg Branch of the Gøteborg Conference four years and preached considerably in the neighborhood where he resided; he emigrated to Utah in 1878, crossing the Atlantic in the steamship *Nevada* which sailed from Liverpool, England, June 29th of that year. He arrived in Salt Lake City July 18th. For a number of years he has been an employe of the U. C. Ry., Company, and is now foreman of the company's tin shop at the Salt Lake City depot.

BARNUM, (CHARLES DAVIDS,) an aged veteran of the Fifteenth Ward, Salt Lake

City, was born near Brockville, County of Leeds, Canada, May 9, 1800, and was baptized by John E. Page July 25, 1836. He subsequently acted as a Teacher and a Priest in the North Crosby Branch of the Church. In 1838 he sold out his property in Canada and removed to Indiana. The following spring he made a visit to Missouri and assisted in removing the Saints from Far West to Quincy. He returned to Indiana, where he left his family and removed to Nauvoo in the fall of 1839. There he was ordained to the office of an Elder. Three years later his family consented to join him in that place. He did the first rock quarrying for the Nauvoo Temple, served as captain in the Nauvoo Legion, joined the 6th Quorum of Seventies in the fall of 1844, and received his endowments in the Nauvoo Temple in the winter of 1845-46. That same winter he labored in a wagon shop preparing traveling outfits for the Saints who were about to go into exile. He left Nauvoo in the spring of 1846, his family refusing to follow him. The following winter, having arrived at Winter Quarters, he married again, and in 1847 came to G. S. L. Valley as one of the Pioneers under the direction of Pres. Brigham Young. He returned to Winter Quarters the same year, after which he spent three winters in Missouri and came to the valley a second time in 1850, crossing the plains in Wm. Snow's company. He located in the Fifteenth Ward, Salt Lake City, where he has resided ever since. Having previously been ordained to the office of a High Priest, he acted as Counselor to Acting Bishop A. Cunningham in 1852-53. For many years he labored as a Ward Teacher, but is now aged and feeble. He is the father of ten children, of whom only four are living.

BARTON, (WILLIAM BELL,) second Counselor to Bishop Orson F. Whitney, of the Eighteenth Ward, Salt Lake City, was born in Lancashire, England, July 21, 1836, learned the trade of a millwright at St. Helens, in Lancashire, where his father was foreman of the workshops. He was baptized Dec. 11, 1847, and soon afterwards ordained to the Priesthood—first to the office of a Deacon, then to that of a Priest and subsequently an Elder. He presided over the Newton Branch of the Liverpool Conference from 1856 to 1858 and labored considerably as a local missionary. He commenced to preach when he was fourteen years old and continued until he emigrated. He also acted as clerk of the St. Helens Branch, gaining the undivided love and confidence of the Saints there, who, when he left for Utah, presented him publicly with a fine testimonial. In 1860 he married Ellen Birchall and emigrated to Utah, crossing the Atlantic in the ship *Underwriter*, which sailed from Liverpool, England, March 31, 1860, and the plains in Capt. James D. Ross's company, which arrived in Salt Lake City Sept. 2nd of that year. Elder Barton was captain of ten in journeying over the plains. He located in Salt Lake City. In 1862 he was ordained into the 62nd Quorum of Seventies. In 1873 he was called on a mission to Arizona, but was subsequently released. In 1874-76 he filled a mission to Great Britain; labored in the Liverpool Conference, most of the time as President of the same. He also labored for some time at the mission office in Liverpool. At home he has always taken a leading part in local affairs, and been on hand to comply with any request that has been made of him in relation to the public good He has also been engaged in contracting and building and been connected with several branches of home industries. Before the dissolving of the Nauvoo Legion he held a commission as first lieutenant in Capt. C. R. Savage's company of infantry. July 3, 1877, he was ordained to the office of a High Priest and set apart to act as second Counselor to Bishop Lorenzo D. Young, of the Eighteenth Ward; in 1878 he was set apart to act in the same position to Bishop Whitney.

BASSETT, (CHARLES HENRY,) one of the Presidents of the 10th Quorum of Seventies and a resident of the Second Ward, Salt Lake City, was born in Ossian, Livingston Co., New York, March 14, 1828, was baptized in 1844 and emigrated to Nauvoo the same year. Almost immediately after his arrival there he was ordained into the 12th Quorum of Seventies, and acted as clerk of that quorum until the exodus of 1846. As an orderly sergeant he took part in the Nauvoo battle in September, 1846, after which he came westward so far as Winter Quarters. He remained in Kanesville, Iowa until 1852, when he crossed the plains in James McGaws' company, which arrived in Salt Lake City, Sept. 20th, of that year. He has resided in Salt Lake City ever since. In 1854-55 he filled a preaching mission to the United States, laboring successfully in Ohio. Since his return he has been an active member of the Church at home. From 1864 to 1868 he carried on a mercantile business on Main Street, and is now engaged as book-keeper in the employ of S. P. Teasdel.

BATEMAN, (DANIEL R.) a member of the 33rd Quorum of Seventies and a resident of the Third Ward, Salt Lake City, was born in West Jordan, Salt Lake Co., Utah, Feb. 21, 1857; baptized when about eight years old. In

1880 he was called on a mission to the Southern States. He labored in Tennessee, assisted in organizing two new branches of the Church, baptized about twenty persons and returned home in November, 1882. He now serves on the Salt Lake City police force.

BAWDEN, (JOHN HOWARD,) second Counselor to Bishop Daniel McRae, of Granger Ward, was born in Mill Creek, Salt Lake Co., Utah, Oct. 10, 1858, was baptized June 4, 1868, by Henry Bawden (his father), was ordained to the office of a Deacon when quite young, and to that of an Elder Nov. 6, 1881 by Oliver P. Lemon. A few days later (Nov. 17th) he married Alice Jane Freestone, of Mill Creek, and in 1883 Elder Bawden located in the Granger Precinct. When the Granger Ward was organized Feb. 24, 1884, he was ordained to the office of a High Priest by Robert T. Burton and set apart to his present position.

BEATIE, (WALTER JOSIAH,) a home missionary in the Salt Lake Stake, a member of the 8th Quorum of Seventies, superintendent of the Seventeenth Ward (Salt Lake City) Sunday School, etc., is a son of the late Hampton S. Beatie, and was born in Salt Lake City, Utah, Dec. 31, 1849. He was baptized when about eight years old, and ordained to the office of a Seventy in the spring of 1877. Being called on a mission to Europe that year, he arrived in Liverpool, England, July 28, 1877. He labored in the Leeds Conference and in the Liverpool Office, and returned home in the spring of 1879. Elder Beatie fills the responsible position of cashier in the Z. C. M. I., Salt Lake City.

BEATIE, (HAMPTON SIDNEY,) a member of the High Council of the Salt Lake Stake in 1869-70, was born in Washington County, Virginia, Dec. 31, 1826, arrived in Utah Oct. 25, 1849. Two years later he was baptized, since which he was known as a faithful trustworthy man, and filled several positions of honor and trust. He made a trip to the Missouri River in 1866 after the poor, acting as clerk of the season's emigration. For several years he filled the position of coroner in Salt Lake City. He was the husband of three wives and the father of 24 children, and died in the Tenth Ward, Salt Lake City, Sept. 11, 1887.

BECKSTEAD (GEORGE WESLEY,) was born April 28, 1835, in the County of Dundas, Upper Canada, removed with his parents to Illinois, where his father died, and where he was baptized when eight years old. In 1846 he removed to Council Bluffs with the exiled Saints and came to the Valley in 1852, crossing the plains in Captain Jolley's Fifty. He located as one of the early settlers on the Jordan River, where he still resides. In 1883-84 he performed a mission to Canada, where he assisted Elder E. Stevenson in organizing a branch of the Church at Hamilton. In 1883 he was ordained a Seventy and for a number of years he acted as a Ward Teacher and filled other positions of trust and honor. In 1855 he went to San Bernardino, Cal., after donating all his property to the Church. He returned to Utah in 1857 with a company of Saints from California, and the following winter participated in the Echo Canyon expedition being out in the mountains eight weeks. In 1859 he married Elenor Davis, having previously been ordained an Elder.

BECKSTEAD, (HENRY BYRAM,) one of the Presidents of the 95th Quorum of Seventies, is a son of Henry Beekstead and was born in Farmington, Davis Co., Utah, June 28, 1850, removed with his parents to the South Jordan Branch of the West Jordan Ward when about eleven years old. He was baptized in March, 1862, and ordained an Elder when about sixteen, since which he has taken an active part in public affairs. He has presided over the Y. M. M. I. A., been superintendent of the Sunday School, leader of the South Jordan brass band, acted as head Ward Teacher, postmaster for four years, etc. In 1882 he was sent on a mission to the Southern States, where he labored in Alabama, was threatened with shooting, hanging and whipping by mobs, but was never laid hands upon, although guns were pointed at him on various occasions. His missionary companion was Elder John B. Fairbanks, of Payson. Elder Beckstead returned in 1883. He took an active part in the making of the South Jordan Canal, helping to survey it, and superintended the works three years.

BEESLEY, (EBENEZER,) conductor of the Tabernacle choir, was born in the town of Bister, Oxfordshire, England, Dec. 14, 1840, was baptized Sept. 22, 1849, by Elder Thos. Tanner at Wooburn Green, Buckinghamshire, England, emigrated to Utah in 1859, crossing the Atlantic in the ship *Wm. Tapscott* and the plains in Captain Rowley's handcart company, arriving in Salt Lake City Sept. 4th of that year. He has resided in the Nineteenth Ward most of the time since. He has been leader of the choir in that Ward for a number of years and holds that position at the present time. Aug. 20, 1860, he was ordained into the 43rd Quorum of Seventies by Geo. Atkins. In August, 1880, he was appointed to take charge of the Tabernacle choir as assistant conductor, Elder Thomas C. Griggs, the conductor at that

time, being in England on a mission. But on the return of Brother Griggs in Nov. 1881, and by his request, they both agreed to exchange positions, providing it should be agreeable to the authorities of the Church. Their consent was readily obtained, and at the following conference of the Salt Lake Stake, the names of E. Beesley as conductor of the Tabernacle choir, and T. C. Griggs as his assistant, were presented and unanimously sustained by the vote of the people, and they have held these relative positions up to the present time. In addition to Elder Beesley's labors in the Nineteenth Ward and in the Tabernacle choir, he has performed efficient orchestral service in all the prominent musical events of Utah, as well as gaining a solid reputation as a composer of music and organizer of martial bands.

BENNION, (JOHN,) presiding Elder in the West Jordan Ward, Salt Lake Co., from 1853 to 1863, was a son of John Bennion and Elizabeth Roberts, and was born in the parish of Hawerden, county of Flint, North Wales, July 9, 1820. He joined the Church in 1841, married Esther Wainwright, Feb. 15, 1842, and emigrated to America that year, crossing the Atlantic in the ship *John Cummins*, which sailed from Liverpool, England, Feb. 20, 1842. He arrived at Nauvoo May 7th. There he labored as an acting Teacher under Bishop John Murdock. In the fall of 1844 he was ordained into the 14th Quorum of Seventies, received his endowments in the Nauvoo Temple shortly afterwards and left Nauvoo for the wilderness in 1846. He wintered with his family at Garden Grove but worked part of the time in Missouri, where he suffered considerably from exposure and sickness. His father died of billous fever Sept.,24, 1846, and was buried beside Samuel Bent at Garden Grove, under a large oak tree. That same year John Bennion left Garden Grove and crossed the plains in Bishop Edward Hunter's company, which arrived in G. S. L. Valley in October, 1847. In the spring of 1848 he located with his family west of the Jordan River and was one of the first settlers in that locality, now known as the North Jordan Ward. In 1853 he was appointed assistant Counselor in the Bishopric of the West Jordan Ward. Subsequently he was ordained to the office of a High Priest by Patriarch John Young. In 1859 he was appointed presiding Elder of the North Jordan Branch of the West Jordan Ward, acting under the direction of Bishop A Gardner. He occupied this position until Sept. 27, 1863. In 1868 he was called on a mission to Dixie (southern Utah). After a brief stay in Long Valley, he removed to the Muddy and subsequently to Panacca. Finally, he settled more permanently at Eagleville, where he filled the position of presiding Elder. About the year 1873 he returned to North Jordan, where he died Sept. 1, 1877.

BENNION, (SAMUEL,) Bishop of the North Jordan Ward, Salt Lake Co., is a son of John Bennion and Elizabeth Roberts, and was born in the parish of Hawerden, County of Flint, North Wales, Dec. 11, 1818. In 1840 he saw the first Latter-day Saint missionaries (Elders John Taylor and Joseph Fielding) in a chapel in Liverpool, where Elder Bennion at that time carried on business as a baker. He was baptized September 30, 1842. Having made the necessary arrangements to gather to the Saints' headquarters in America, he sailed from Liverpool, together with a few Saints, March 30, 1845, on board the ship *Parthenon*, landed in New Orleans May, 12th, and continued up the Mississippi River to Nauvoo, Ill., where he arrived May 23rd. He bought a farm (85 acres) of Daniel H. Wells, about seven miles east of Nauvoo, on the La Harpe road, where he built a two-story brick building. The following spring (May 19, 1846) he was forced to vacate his possessions because of the persecutions. Together with a small company of Saints he crossed the Mississippi River at Fort Maddison, stopped at Garden Grove, Iowa, where he raised a crop and remained there the following winter. Early in the spring of 1847 he proceeded to the main camp of the Saints on the Missouri River, and after having made a trip to Missouri after provisions, he crossed the plains in Bishop E. Hunter's company, arriving in Salt Lake City in October, 1847, with Capt. Jos. Horne's Fifty. Early in 1849 he located himself and family on the west side of the river Jordan, and thus became one of the first settlers in that section of the country. In February, 1850, he went to Provo, in G. D. Grant's company of minute men and participated in the battle with the Indians under Big Elk, Feb. 8th and 9th. The winter of 1855-56 he spent in Rush Valley, together with Luke S. Johnson and others. In 1857 he participated in the Echo Canyon expedition, and on Sept. 27, 1863, he was appointed to preside over the North Branch of the West Jordan Ward, which position he occupied until the branch, June 17, 1877, was organized as a Ward, when he was ordained a High Priest and set apart to act as Bishop of the same. Bishop Bennion has occupied many positions of honor and trust. For a number of years he acted as justice of the peace, serves now as selectman of Salt Lake County, is President of canal companies, and is

throughout one of the leading men in Salt Lake County.

BERGSTRØM, (CARL MAGNUS,) a member of the 65th Quorum of Seventies, and a resident of the Eleventh Ward, Salt Lake City, was born in Carlstad, Sweden, March 7, 1833, baptized by J. P. Wretberg in March, 1861, and emigrated to Utah in 1862, crossing the Atlantic in the ship *Electric*, which sailed from Hamburg April 18th of that year. He located in Salt Lake City, where he still resides. Being called on a mission to Scandinavia, he left home in October, 1878, and arrived in Copenhagen, Denmark, Nov. 22, 1878. He labored as a traveling Elder in the Stockholm Conference and returned home in July, 1880, in charge of the Swedish part of a company of Scandinavian Saints, which sailed from Copenhagen, July 5, 1880. Elder Bergstrøm has labored for many years as a Ward Teacher.

BINDER, (WILLIAM LAWRENCE,) first Counselor to Bishop Pollard, of the Fifteenth Ward, Salt Lake City, was born July 10, 1832 in London, England, baptized into the Church of Jesus Christ of Latter-day Saints Nov. 13, 1849, by Edward Sutherland, and confirmed by John Banks; was ordained to the office of a Teacher in the early part of 1851 and to that of a Priest in November, 1851, and to the office of an Elder in May, 1852, on which occasion he was appointed to fill a local mission in connection with three other brethren. They raised up a branch of 30 members in a few months, the majority of whom emigrated to Zion in 1854. In 1854 (Sept.) he was appointed to preside over the Lambeth Branch of the London Conference, which position he filled until May, 1856, when he emigrated to America, crossing the sea in the sailing vessel *Horizon*. The company, numbering about 1,100 souls, and presided over by Elder Edward Martin, crossed the plains the same year in Edward Martin's handcart company, arriving in Salt Lake City Nov. 30, 1856. In 1857 he was ordained to the office of a Seventy under the hands of Joseph Young, sen. In October, 1857, he accompanied the troops to Echo Canyon in defence of liberty and justice, during which service he served as company adjutant for two months, returning with the regiment about Christmas of the same year. In February, 1858, he again went into the mountains and was stationed at guard quarters in Provo Canyon, having in his charge a company of 20 men, he returned home at the end of March and was relieved from campaign duties. In 1862 he took a mission to the frontiers in the interest of the emigration; he encountered many difficulties on this trip in consequence of high water, filled the position of chaplain and commisary to this company consisting of 500 souls. In 1863 he was again called to go to the outfitting post at Florence, which he did, serving as assistant Captain of the company under H. D. Haight. While at Florence he was detained to assist F. Little in fitting out the emigrant companies, and he remained with this staff until the season was closed, and he returned with F. Little and party to Salt Lake City. In June, 1867, he was called to Sanpete County, to assist in guarding the settlements from Indian depredations, having in his charge a company of infantry. They were stationed at Gunnison, the frontier settlement, returned from this mission in October, 1867. In 1874 he was called on a mission to Great Britain, which he filled, returning in October, 1876. In 1877 he was ordained to the office of a High Priest and set apart to fill the position of first Counselor to the Bishop of the Fifteenth Ward, which position he has since occupied.

BLYTHE, (JOHN LAW,) a member of the High Council of the Salt Lake Stake from 1861 to 1873, etc., was born in Scotland, June 27, 1829, and emigrated to America when about seventeen years old. After spending a few years in Pennsylvania, he removed to California, where he married Margaret M. Mitchell, and carried on a very successful mining and real estate business. In the meantime he became convinced of the truth of "Mormonism," and in 1857 he was baptized by Geo. Q. Cannon in the San Francisco Bay. His wife had then been a member of the Church for four years. On the day of his baptism Mr. Blythe paid $1,000 in property tithing, and when the Johnston Army was on the road to Utah, he donated $4,000 toward purchasing arms and ammunition for the Saints and defending the rights of American citizens. Subsequently he spent means freely for advancing the cause of truth both at home and abroad. In 1861 he removed with his family to Utah, having previously been ordained to the office of an Elder. He located in Salt Lake City, where he still resides. At the April Conference, 1861, he was sustained as a member of the High Council of the Salt Lake Stake, filling that position for about twelve years. During the Indian difficulties in Sanpete County in 1865-67 he participated in several expeditions to the south, being often exposed to hardships and the greatest danger. Dec. 13, 1871, he was arrested in Salt Lake City, being wickedly accused of participation in the murder of Dr. J. King Robinson, and imprisoned at Fort Douglas, together with

others similarly aeeused. He was finally released (April 30, 1872) on the strength of the U. S. Supreme Court decision, whieh overturned the judieial proeeedings in the Federal Courts of Utah and nullified the indietments against Elder Blythe and more than one hundred others. In 1873 he was ealled on a mission to Arizona. When the main part of the company got diseouraged and returned north, Elder Blythe remained, determined to fill his mission, and was subsequently appointed by President Young to build a ferry-boat on the Colorado River. Notwithstanding he had to haul timber a distanee of about two hundred miles, he built the ferry—the now well known Lee's Ferry—and some time afterwards he was appointed President and acting Bishop of the Arizona Mission, oeeupying that position until he was foreed to leave because of Indian diffieulties. During the latter part of this mission his wife was with him. With her own hands she planted the first peaeh trees and grape-vine at Moan Coppy, where they resided and where the famous Indian ehief Tuby lived with them. After his return he was appointed by President Young to take charge of a braneh of the United Order organized in Salt Lake City. A few years ago he filled a mission to Seotland, and is at present laboring as a missionary on the islands of the sea, having charge of the Australian Mission.

BODELL, (Joseph Samuel Henry,) son of Joseph Bodell and Emma Jane Farmer, was born at Herriman, Aug. 23, 1863, baptized when about eleven years old. In 1884-86 he performed a mission to Great Britain, laboring first in the London and afterwards in the Sheffield Conferenee as a travelling Elder; baptized eight persons. He now aets as a Ward Teaeher of the Herriman Ward.

BOWEN, (John Morris,) one of the Presidents of the 94th Quorum of Seventies and a resident of the Herriman Ward, Salt Lake Co., was born in the parish of Kidwelly, Caermarthenshire, South Wales, Dee. 26, 1844, was baptized June 14, 1863, by David Jenkins, emigrated to Utah in 1865, erossing the Atlantic in the ship *Belle Wood*, and drove an ox-team aeross the plains, arriving in G. S. L. City Oet. 15, 1865 He loeated at Herriman. There he has aeted as a Ward Teaeher, Sunday Sehool Teaeher, eonstable, water-master, ete. He was ordained into the 3rd Quorum of Seventies June 7, 1876, by Seymour B. Young.

BRAIN, (Edward,) a member of the 13th Quorum of Seventies, and an aetive Elder of the Twenty-first Ward, Salt Lake City, is a son of Aaron Brain and Elizabeth Franeomb, and was born at Wiek, Gloucestershire, England, Aug. 15, 1821. He was baptized at Bath, Somersetshire, England, by Elder Thos. Smith, Aug. 10, 1844, being then 23 years old. Dec. 22nd following he was ordained to the offiee of a Priest, after whieh he was appointed to labor as a Sunday missionary in Bath and the surrounding towns and villages. Subsequently (Aug. 18, 1849,) he was ordained an Elder. In order to find employment he spent two years in Wales, and one year in Bristol, after which his father furnished him with the neeessary means to emigrate to Ameriea. He sailed from Liverpool, England, in the ship *James Pennell* Sept. 2, 1849, and arrived in St. Louis, Mo., with only $5 in his pocket. In that eity he established himself as a baker, doing a flourishing business for two years, thereby earning sufficient means to enable him to eontinue his journey to Utah, where he arrived in 1852. Shortly after his arrival in the valley, he married Mary Bailey, and loeated in the Eleventh Ward, Salt Lake City, where he was ordained into the 31st Quorum of Seventies, Feb. 24, 1853. Subsequently he filled the position of a President in the 5th and later in the 12th Quorum. Elder Brain having learned the trade of a mason in Bath, England, found employment for the Church as a meehanic, and laid the first rock on the east wall of the Salt Lake City Temple, after the corner stones of that edifiee were put in their position. In 1855 he was called by Pres. Young to go to Fillmore to work on the State House, then in course of erection at that place; after whieh he labored on the Temple in Salt Lake City for many years. In 1871 he was ealled to take a mission to St. George, to help prepare the ground for the erection of the Temple. Together with a number of others he eonstructed drains on the Temple Bloek to carry off the water, the ground being wet and swampy. In 1874 he performed another mission to St. George, this time working as a mason on the Temple, eontinuing until the walls were finished. After the dedieation of the Temple, he and his wife performed eonsiderable labor there for the dead. They were baptized for over two hundred persons and received endowments for 41 relatives, ineludlng his parents, uneles, aunts, ete. After this, he worked several years for President Young and shortly before the President's death was called by him to act as one of a eommittee of five appointed to supervise the erection of the Assembly Hall. In 1878-79 he filled a short mission to England, during whi eh he gathered eonsiderable geneal-

ogy and preached to many. After his return he resumed work on the Assembly Hall. In 1880 he purchased a piece of property in the Twenty-first Ward, on which he opened a brick yard the following year, since which time he has been carrying on an extensive business in that line. Having yielded obedience to the principle of plural marriage, by taking Annie Peters to wife, he was arrested on April 14, 1885, charged with unlawful cohabitation. He was brought before Commissioner McKay, and placed under $2,500 bonds. His wife Annie kept out of the reach of the marshals until early in the morning of July 4th following, when Deputies Greenman and Collin surrounded his house, for the purpose of serving a warrant on her, Ben. Johnson, a near relative by marriage, having given the officers the necessary information. Elder Brain refused to let in the officers, but was finally arrested, while going over to a neighbors', and through spite taken to the penitentiary at 3 o clock in the morning. After breakfasting there he was taken before Commissioner McKay, in Salt Lake City, and placed under $2,500 bonds. His wife Annie, who was arrested by the officers on the same day, was put under $1,000 bonds. Oct. 2, 1885, when his trial for unlawful cohabitation came off, a packed jury promptly returned a verdict of guilty, and he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300, besides $160 in costs. Before sentence was passed he made a short speech in court, defining his position before the law and his religious views, stating also, that he would rather spend the remainder of his days in prison than to discard his family. The day after his incarceration he was called on by Marshal Ireland, who demanded that the fine and costs of suit, amounting to $460, should be paid forthwith. Not having the means in consequence of his confinement in prison, the marshal, who refused to allow him time to raise the means, immediately levied on a brick kiln belonging to Elder Brain, thus causing considerable unnecessary expense, besides the amount demanded. It seemed as if the officers were determined to break him up financially, if possible. He remained in the penitentiary 154 days, paid his fine and costs of suit, but immediately on being released, March 5, 1886, he was arrested again, on a charge of having resisted the officers, and placed under $2,500 bonds; this amount was subsequently reduced to $600. When his case on this charge was called in the Third District Court, May 4, 1886, he was adjudged guilty and sentenced to 24 hours' imprisonment and to pay a fine of $25. He served his time, paid his fine, and besides $48.90 in costs, unjustly, the latter amount not being included by the judge in passing sentence. May 28, 1887, he was again arrested on a charge of unlawful cohabitation, but when his trial came off, Oct. 4th following, he was acquitted, the prosecution not being able to prove anything against him. Ever since he first became identified with the Church, Elder Brain has ever been on hand with his talent and means to promote the interest of the cause of God. For many years he has acted as a Ward Teacher.

BRANTING, (ERIK FERDINAND,) a member of the 10th Quorum of Seventies and an acting Teacher of the Second Ward, Salt Lake City, was born in Thorshalla, Södermanland, Sweden, July 20, 1836, and baptized by F. A. Halgren, Oct. 29, 1859. He labored as a missionary in the Stockholm Conference almost two years, part of the time on the island of Gotland, and emigrated to Utah in 1864, crossing the Atlantic in the ship *Monarch of the Sea* and the plains in Capt. Canfield's company, which arrived in Salt Lake City Oct. 5, 1864. He located in that city, where he has resided ever since. Being called on a mission to Europe, he left his mountain home for Scandinavia and arrived in Copenhagen, Denmark, Nov. 27, 1875. He was appointed to labor as a traveling Elder in the Stockholm Conference, and subsequently he presided over that conference; returned home in July, 1877. At home Elder Branting has taken an active part in local affairs generally. He is carrying on a mercantile business in the Second Ward.

BROWN, (BENJAMIN,) late second Counseler to Bishop Geo. H. Taylor, of the Fourteenth Ward, Salt Lake City, was born at Geldestone, Norfolk, England, Dec. 29, 1839, learned the trade of a saddler and harness-maker, married Catherine B. Knights Feb. 3, 1863, and was baptized June 4, 1879, by Thos. F. Howells. He presided over the Beccles Branch of the Church from that time until he emigrated to Utah in 1881, when he brought with him a family of ten, consisting of his wife, eight children and his wife's father. He located in Salt Lake City, where he resided until the time of his death. Before he joined the Church he was an active member of the Congregational denomination, and sustained a very respectable social and business standing in the community where he resided. He was the owner of the largest sadlery and harness establishin Beccles, a town of 6,000 inhabitants. From the time he first became identified with the

Fourteenth Ward, he took an active part in the Ward Sunday School and local affairs generally. He was ordained into the 3rd Quorum of Seventies Oct. 12, 1885. Oct. 11, 1886 he was ordained to the office of a High Priest and set apart to act as second Counselor to Bishop Taylor. This position he occupied until his death which occurred in Salt Lake City, Feb. 16, 1888. By his exemplary life and kind, winning ways he made friends everywhere, and during his short career in Utah, he won the love and esteem of all who knew him.

BROWN, (HENRY WILLIAM,) one of the Presidents of the 72nd Quorum of Seventies, a home missionary in the Salt Lake Stake, and an acting Teacher of the South Cottonwood Ward, was born in Newbury, Birkshire, England, Oct. 10, 1839, was baptized Nov. 29. 1852, and emigrated to Utah the following year, crossing the Atlantic in the ship *Ellen Marie* and the plains in C. V. Spencer's company, which arrived in Salt Lake City Sept. 20, 1853. He settled in South Cottonwood, where he has resided ever since. In July, 1881, he left home to go on a mission to England. He labored in the London Conference as a traveling Elder, the last eight months in the city of London, and returned home July 8, 1883. At home he has taken an active part in public affairs. He acted as clerk of the South Cottonwood Ward for 14 years, previous to going on his mission to Europe, has also been an active officer in the Sabbath School, and since January, 1887, has labored as a home missionary in the Salt Lake Stake.

BROWN, (JOHN,) first Counselor to Bishop Samuel Woolley, of the Ninth Ward, Salt Lake City, was born at Lympsfield, County of Surrey, England, Nov. 26, 1831, baptized Oct. 18, 1852, ordained to the various grades of the Priesthood and labored as a Sunday missionary in the Chelsea Branch of the London Conference. He emigrated from London on board the ship *Amazon* June 4, 1863, and crossed the plains in Capt. Rosel Hyde's company which arrived in G. S. L. City, Oct. 13th. He located in the Thirteenth Ward, removed to the Seventh Ward in 1865, and to the Ninth Ward in 1874. For a number of years he was a member of the 6th Quorum of Seventies, and at the reorganization of the Ninth Ward, June 18, 1877, he was ordained a High Priest and set apart as second Counselor to Bishop Samuel A. Woolley. He filled this position until December 18, 1884, when he was promoted to the position of first Counselor, through the removal from the Ward of Counselor Cutler. Elder Brown is a carpenter by trade.

BUCKWALTER, (HENRY SHULER,) a member of the 3rd Quorum of Seventies and an acting Teacher of the Fourteenth Ward, Salt Lake City, was born in Chester County, Penn. May 12, 1831, emigrated with his parents to Nauvoo, Ill., in the spring of 1842, was baptized in the Mississippi River at Nauvoo in the summer of 1843, and together with his parents and family was expelled from their home at the time of the attack on the city of Nauvoo by the mob in the fall of 1846. At St. Louis, Mo., where the family resided a few years, he was ordained to the office of a Teacher. He came on to G. S. L. Valley in 1852. Agreeable to council from President Young, he visited his friends and relatives in Pennsylvania in the winter of 1854-55. On this trip he bore testimony in a private way to many. In 1855 he removed to American Fork, Utah Co., where he resided until 1877, and while there he was ordained to the office of a Seventy by Pres. Joseph Young. In the spring of 1857 he was called to participate in an expedition east, to assist in protecting the overland mail from Indian depredations, and also to assist in locating a new colony on Deer Creek, in the Black Hills, near Ft. Laramie. In the spring of 1861 he was called to go to the Missouri River as a Church teamster after that season's emigrating Saints. He made the round trip in Capt. Ira Eldredge's company.

BULL, (JOSEPH,) a home missionary in the Salt Lake Stake, a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, was born at Leicester, England, Jan. 25, 1832, received a common school education and was apprenticed to printing at the age of fourteen; he graduated to a journeyman's position in 1850. In 1846 he first heard "Mormonism" preached and was baptized in February, 1848. He emigrated to Utah in 1851, crossing the Atlantic in the ship *Ellen*, which sailed from Liverpool, England, Jan. 6th of that year. Early in January, 1852, a few months after his arrival in Utah, he was engaged on the primitive staff of the Descret News printing office, and in February following he printed the first ball ticket in colored inks, for the first typographical ball held in Salt Lake City. Oct. 28, 1854, he married Emma Green, formerly of Birmingham, England. She was a member of the early dramatic association in Utah and also the pioneer professional dress maker in Salt Lake City. At the April conference, 1855, Elder Bull was appointed on a mission to California with Geo. Q. Cannon and Matthew F. Wilkie. At San Francisco they commenced the publication of the Book of Mormon in the Ha-

waiian language in July following, which kept them busy until January, 1856, by which time they had set up the type and printed 2,000 copies of the book. Feb. 23, 1856, they also issued the first number of the *Western Standard*, an able weekly newspaper, published in the interest of the Church. While Pres. Geo. Q. Cannon attended to the editorial department, Elders Bull and Wilkie set the type and did the press work, etc. At a conference held at San Francisco, April 6, 1856, Elder Bull was appointed President of the San Francisco Conference, which position he occupied for about fifteen months. At a special conference held at San Francisco, July 18th and 19th, 1857, it was decided to procure a press and the necessary type material for publishing a Church periodical on the Sandwich Islands, in the Hawaiian language, of which Elder Joseph Bull was to be the publisher. Every preparation was made and even his passage to Honolulu was arranged for, when orders were received from President Young for all the Elders in the Pacific Mission to return home, in consequence of the "Buchanan war." In company with Geo. Q. Cannon, Apostles Orson Pratt and Ezra T. Benson and several other Elders, Brother Bull therefore left San Francisco, Dec. 2, 1857, to return home by way of San Bernardino. They arrived in Salt Lake City about the middle of January, 1858. After his return Elder Bull resumed his labors at the Deseret News Office and was appointed by President Young to execute the first copper plate work done in the Territory. In 1859 he made a business trip to California, by the Southern route, via Los Angeles and San Pedro, taking steamer to San Francisco, to purchase paper and material for the *Deseret News*. He left home Feb. 21st, and returned May 27th, thus making an unprecedented trip, having traveled nearly three thousand miles in about three months. In September, 1860, he was called on a mission to Europe with Apostle Geo. Q. Cannon and other Elders. They left Salt Lake City, Sept. 27, 1860, and arrived at Liverpool Dec. 12th following. Elder Bull was appointed President of the Bedfordshire Conference, a position which he occupied two years. In January, 1862, he was called to take temporary charge of the printing department at the Liverpool Office. While there he issued a stereotype edition of the Book of Mormon in the German language and also assisted with the emigration of that season. He returned to his field of labor, June 1, 1862. In January, 1863, he was appointed President of the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences. In March following he was called to the Liverpool Office to superintend the issuing from the press of a 10,000 edition of the hymn book and other works. Returned to his field of labor in July and remained there until March, 1864, when he again was appointed to labor at the Liverpool Office. At that time he issued from the press "Writings from the Western Standard" for Bro. Cannon. Being released from his mission abroad, he left Liverpool for home May 21, 1864, on board the ship *General McLellan*, with a company of 802 Saints in charge of Thos. E. Jeremy, Joseph Bull and Geo. G. Bywater. He arrived in Salt Lake City, Sept. 20, 1864, crossing the plains in Capt. Rawlins' train, and acting as chaplain on the journey. He resumed his labors in the News Office till the summer of 1865, when he was sent south as far as St. George on special business. In 1865-66 he made a business trip to California to purchase printing supplies for the *Deseret News*. In the fall of 1866 he was appointed to take charge of the publication and business of the *Juvenile Instructor* for George Q. Cannon, and in December, 1867, he, in connection with E. L. Sloan issued the "Curtain" for the Salt Lake Theatre, it being the first theatrical programme printed in Utah. When the daily *Deseret Evening News* was commenced in November, 1867, Elder Bull was appointed foreman of the *Deseret News* printing establishment, and in 1868 Editor Geo. Q. Cannon sent him on a special business trip to the Eastern States, to purchase material and solicit advertisements and subscriptions for the *News*. On this trip he was very successful, and nearly every year since he has made similar trips to the East in the interest of the *News*. At the October conference, 1877, he was appointed on another mission to Great Britain; his wife accompanied him on a visit to her relations. They arrived in Liverpool Nov. 16th and Elder Bull was appointed to labor in the Birmingham Conference. From January to July, 1878, he labored at the Liverpool Office, during which time he issued from the press a series of tracts, besides doing considerable missionary labor in the Liverpool Conference. In October, 1878, after another three months' labor in the Birmingham Conference, he was appointed by Pres. William Budge to labor exclusively in the printing department of the Liverpool Office. In December following Apostle Orson Pratt arrived in Liverpool from Utah, having been appointed to get the Book of Mormon electrotyped with foot notes—two sets of plates—Elder Bull having been appointed to as-

sist him. They proceeded to London and completed the work in about three months, when Elder Bull resumed his labors in the Liverpool Office. About the same time Orson Pratt received instructions from Pres. Taylor to remain in England and obtain electro plates—two sets—of the Doctrine and Covenants, with references. In this work, which was also done in London, Elder Bull superintended his department. On its completion, Aug. 15th, he returned to the Liverpool Office. During this period, besides superintending the general printing of the British Mission, he issued from the press editions of the Book of Mormon, Doctrine and Covenants, Spencer's Letters, Pearl of Great Price and Orson Pratt's Key to the Universe; also about 200,000 tracts. Oct. 18, 1879, he left England to return to Utah on the steamship *Arizona* with 224 Saints, and arrived in Salt Lake City, Nov. 12th. On his arrival home he resumed his labors at the News Office, where he is now engaged as general manager of the mechanical department. With the exception of the different periods when he has been absent on foreign missions, he has been continuously with the *News* since 1852, which makes him the oldest attache now connected with that paper.

BURBIDGE, (James William,) one of the Presidents of the 3rd Quorum of Seventies and an acting Teacher of the Seventeenth Ward, Salt Lake City, was born at Potton, Bedfordshire, England, Feb. 25, 1837, baptized when eight years old, ordained to the office of a Priest a few years later, labored in the Bedford Branch of the Bedford Conference as a local missionary, and emigrated to Utah in 1854, crossing the Atlantic in the ship *Windermere*, and the plains in Darwin Richardson's company, which arrived in Salt Lake City, Sept. 30, 1854. In coming up the Mississippi River from St. Louis his father died from cholera after two hours' sickness. He located in the Seventeenth Ward, Salt Lake City, where he ever since has taken an active part in public affairs, of both an ecclessiastical and political nature. In 1856 he was ordained to the office of a Seventy. In early Utah days he was an active minute man, participating in several expeditions against the Indians, and in 1856 he was a member of Major Burr's surveying party. During the Buchanan war, when Johnston's army marched against Utah, he was out in the mountains most of the time, and he was also a member of Capt. Burton's command, which in 1862 went east as far as Sweet Water for the purpose of protecting the mail route against the Indians. He also made two trips to Green River in relief companies sent out to help emigrant trains to the Valley.

BURTON, (Willard Cushing,) a home missionary in the Salt Lake Stake, a member of the 2nd Quorum of Seventies and of the Fifteenth Ward, Salt Lake City, is a son of Bishop Robert T. Burton and Susan E. McBride, and was born in Salt Lake City, Utah, Dec. 1, 1856, was baptized Nov. 7, 1866, by his father, and ordained to the Priesthood about nine years later. Jan. 6, 1881, he married Mary Jane Gardner and 18 days later (Jan. 24th) started on a mission to the Southern States, agreeable to a call from the authorities of the Church. He was appointed to labor in the State of South Carolina, where he baptized Edward M. Green and wife, Jan. 27, 1882. He and his missionary companion, Elder J. E. Easton of Beaver, were the first Elders to introduce the fulness of the Gospel in that State, and after laboring successfully for several months they had the satisfaction of organizing a branch of the Church known as the Kings' Mountain Branch (York County), appointing E. M. Green to preside over the same, after first having ordained him to the office of an Elder. When the South Carolina Conference subsequently was organized, Elder Burton was appointed to preside over the same, continuing to act in that position until he was released to return home in December, 1882. Also at home Elder Burton has ever been an active member of the Church and has filled various positions of honor and responsibility.

BUTLER, (Thomas,) a member of the 3rd Quorum of Seventies and of the Fourteenth Ward, Salt Lake City, was born in Bradford, Yorkshire, England, May 12, 1852, joined the Church May 8, 1868, being baptized by Elder John Clark. He officiated as a Deacon and Teacher in the Bradford Branch and emigrated to the United States in 1871; remained in Massachusetts about three years and came to Utah in 1874. For a number of years he was an employe at the Deseret Woolen Mills, and was ordained to the office of a Seventy in 1875 by Elder Chas. Lambert. In 1880 he opened a store on West Temple Street, Salt Lake City, where he still carries on his business. Oct. 27, 1886, he was arrested on a five-count indictment charging unlawful cohabitation and placed under $5,000 bonds. His trial came off Feb. 21, 1887, when he pleaded not guilty, but was adjudged guilty by the jury, and on Feb. 28th sentenced to six months' imprisonment and to pay a fine of $300 and costs of suit. Having served his term in the Utah Penitentiary and 32 days extra for the fine,

he was liberated Sept. 1, 1887. While in prison part of his family was ushered into the presence of the grand jury twice with a view of getting up a polygamy case against him. In this, however, the prosecution was unsuccessful. By his imprisonment he was almost broke up financially. Elder Butler is a man of sound prineiples and is extensively known for his zeal and integrity to the cause of truth. He is a member of the Tabernacle choir and assistant leader of the Fourteenth Ward choir.

BUTTERFIELD, (ALMON,) a member of the 94th Quorum of Seventies and of the Herriman Ward, Salt Lake Co., is a son of Thomas Butterfield and Mary Jane Parker, and was born in Nauvoo, Hancock Co., Ill., July 14, 1844. When two years old his father's family were driven away from Nauvoo; they arrived in G. S. L. Valley in 1849 and has resided in Herriman since 1852. Almon was baptized by his father when about eight years old. Some years afterwards he was ordained to the office of a Deacon, in 1865 to that of an Elder, and on Feb. 10, 1884, he was ordained a Seventy by Enoch Tripp. In 1862 he was called to go to the Missouri River as a Church teamster to help in the emigration. He made the round trip in Capt. Joseph Horne's company. Jan. 27, 1866, he married Elizabeth Farmer. For a number of years he has acted as a Ward Teacher, and has also filled the position of constable, watermaster, assistant Sunday School superintendent, etc.

BUTTERFIELD, (SAMUEL,) a member of the Herriman Ward and of the 94th Quorum of Seventies, is a son of Thomas Butterfield and Mary Jane Parker and was born in Herriman, Salt Lake Co., Utah, Feb. 27, 1855; was baptized when thirteen years old by Ensign I. Stocking, ordained an Elder and received his endowments in 1873, and married Sarah Jane Farmer Oct. 17, 1875. In June, 1879, he was ordained to the office of a Seventy and started on a mission to the Southern States. He labored in West Virginia and Kentucky, together with Gordon S. Bills and Frank McDonald as companions. They baptized 16 souls and organized a branch of the Church in Lawrence County, Kentucky. Elder Butterfield returned to Utah Jan. 19, 1881. At home he has for seven years acted as a Ward Teacher, and has filled many other positions of honor and trust. He is known for his earnestness in his religious convictions and for his integrity to the cause of truth. He is extensively engaged in the sheep business.

BUTTERFIELD, (THOMAS,) one of the first settlers of Herriman, Salt Lake Co., was born in Farmington, Kennebec Co., Maine, June 17, 1811, and raised on a farm; his education was limited. In 1835 he first heard the fulness of the Gospel and was baptized by Joseph Butterfield, his uncle. The following year he removed to Kirtland, Ohio, where he received his endowments in the Kirtland Temple and was ordained into the 3rd Quorum of Seventies in 1838, at the time the Seventies removed as a body to Missouri in the famous Kirtland Camp. He settled at Adam-ondi-Ahman, Davis Co., and spent the winter at Far West. The next spring he removed to Illinois having been driven out of Missouri by the mob. He subsequently settled on the prairie about three miles west of Nauvoo, Ill., on the Carthage road; shared again in the persecutions and drivings in 1846; lived at Council Bluffs about two years and came to G. S. L. Valley in 1848, in John Taylor's company. After spending the winter at West Jordan, he settled at Fort Herriman in the spring of 1849, being one of the first settlers at that place, where he has resided ever since, except when absent on a two years' mission to Salmon River. Being ripe in years he has the satisfaction of seeing his children pursuing a course of righteousness in the midst of the Saints. He has a large family. For a number of years the village of Herriman was known as the Butterfield settlement, so named in honor of himself and family.

BUTTERFIELD, (THOMAS, *junior*.,) an active Elder of the Herriman Ward, Salt Lake Co., is a son of Thomas Butterfield and Mary Jane Parker, and was born in Herriman, April 23, 1853, was baptized when quite young and subsequently ordained to the office of an Elder. In 1873 he was one of the missionaries called to go to Arizona, and in 1884-86 he filled a successful mission to Europe, laboring principally in the north of England. He returned home in charge of a small company of Saints which had been sent back from New York, through the malice of the emigration commissioners at that place. At home Elder Butterfield is known as a faithful member of the Church. He was ordained to the office of a Seventy, Feb. 10, 1884.

BYWATER, (GEORGE GWILLYM,) one of the Presidents of the 3rd Quorum of Seventies and an acting Elder of the Seventeenth Ward, Salt Lake City, is a son of George and Elinor Bywater, and was born in the Parish of Bedwellty, County of Glamorgan shire, Wales, Nov. 15, 1828. He was baptized Dec. 20, 1848, by Elder John E. Jones at Garnddiffaith, Monmouthshire, England, and confirmed by the same Elder on the

same date. In February, 1849, he was ordained to the office of a Deacon and to that of a Priest in April following. At a general conference of the Welsh Mission held at Merthyr Tydfil, May 29th and 30th, 1849, a conference was organized in the County of Breconshire, and Elder John E. Jones, Phillip Sykes and G. G. Bywater were appointed to preside over it, the former as President and the two latter as his Counselors. Bro. Bywater labored in that conference until July 13, 1851, when he was appointed general book agent, secretary and treasurer of the Monmouthshire Conference, under the Presidency of Elder Thomas Giles. He continued in those positions until Jan. 4, 1852, when he was called to labor in the Western Glamorganshire Conference. Jan. 18, 1852, he attended a quarterly conference held in Trades Hall, Swansea, where he received the appointment of first Counselor to Robt. Evans, who at the same meeting was appointed President of that conference. He occupied that position until Feb. 4, 1854, when he, having been released from all his labors in his native land with permission to gather with the Saints to Utah, embarked with a company of Saints on board the ship *Golconda* at Liverpool. He was appointed clerk of the company over the ocean, and commissary for that years' emigration. He arrived in Salt Lake City October 24th of the same year. Nov. 27, 1854, he was married to Martha Jones, eldest daughter of Rees and Martha Jones, by Bishop Shadrach Roundy, of the Sixteenth Ward, and afterwards (Oct. 11, 1855) sealed in the Endowment House. By her he has five sons and two daughters. He was ordained an "Apostle of the Seventies" Dec. 29, 1855, under the hands of William Carmichael and made a member of the 25th Quorum. He participated in the various services incident to the Echo Canyon campaign and the "general move" during the fall and winter of 1857, and the spring, summer and fall of 1858. Sept. 4, 1860, he was called upon to take a mission to Europe. To fill this he left Salt Lake City Sept. 28, 1860, and arrived in Liverpool Dec. 12th following. December 29th, he received his first appointment to labor in the Cheltenham District, under the direction of Elder William Gibson, but was shortly afterwards appointed to labor in Wales, his native country, and the Cardiff Conference was assigned him as his local field of labor, under the Presidency of Elder Thomas E. Jeremy, President of the Church in the principality of Wales. May 14,1862,he was assigned the Presidency of the Glamorgan Conference, as well as that of Counselor to Elder Jeremy. In the latter capacity he traveled through the conferences of North and South Wales as circumstances required. May 22, 1864, he was released from his labors abroad to return home to Zion after an absence of four years. He sailed from Liverpool with a company of Saints on board the ship *Manchester*, in charge of Elder Jeremy; himself and Joseph Bull, sen., assisting him as Counselors. He arrived in Salt Lake City Oct. 4, 1864. Here he resided until March 22, 1868, when he was called on a home mission and appointed to labor in Utah County, in connection with Elders A. O. Smoot, E. F. Sheets, Joseph F. Smith and others. During the two years he remained in Utah County he discharged the duties of city council-man, director in the Provo Co-operative Mercantile Institution, President of the Provo Library and Literary Association and vice-president of the Mechanics' and Gardeners' Club. July 27, 1869, he was called to fill a vacancy in the Council of the 34th Quorum of Seventies, created by the death of Elder Taylor. Feb. 23, 1870, he was called from that field of labor by Pres. B. Young, to enter the service of the Utah Central Railway as conductor, which position he filled until May 9, 1870. He was then called to go on another mission to Europe, to which call he responded, leaving Salt Lake City June 6th and arriving in Liverpool June 27th of that year. The first appointment he received after his arrival in Europe was to preside over the Sheffield Conference, but in consequence of ill health he was removed to Wales. August 1st, he was appointed to preside over the Glamorgan Conference, but continued ill health necessitated an early release from his labors abroad. Nov. 16, 1870, he embarked with two other Elders and a small company of Saints on board the steamship *Manhattan*, and arrived in Salt Lake City December 11th of the same year. At the April conference, 1872, he was called with nine other Elders to labor as home missionaries in the Salt Lake Stake of Zion. He filled, with but few exceptions, all his appointments in that capacity for a period of twelve years. Dec. 9, 1878, he was chosen to fill a vacancy in the council of the 8th Quorum of Seventies, and when the reorganizations of the quorums were effected, he was removed from the 8th to the 3rd Quorum to fill a vacancy in the council of the latter Quorum, where he still remains. Upon his return from Europe, Pres. B. Young desired him to re-enter the service of the Utah Central Railway Company, which he did. From March 18th to June 12th, 1871, he labored as machinist,

then as locomotive engineer to May, 1862, then as machinist in the tool-room to April 15, 1883, from which time to the present he has held the position of master mechanic of the Utah Central Railway. Elder Bywater is universally known as a great reader, a profound thinker, an able speaker, a true friend and an honest man; his integrity as an Elder in the Church has never been questioned.

BYWATER, (HENRY GWILLYM,) a member of the 3rd Quorum of Seventies and an acting Teacher in the Seventeenth Ward, Salt Lake City, is a son of George Bywater and Elinor Gwillym, and was born at Peny-darren, near Merthyr Tydfil, Glamorganshire, South Wales, Dec. 26, 1834, and baptized on the 7th and confirmed on the 9th of March, 1848, by Elder John E. Jones, at Garnddiffaith, Monmouthshire, England. He was ordained to the office of a Deacon in 1851, and to that of an Elder at a conference held at Newport, Monmouthshire, England, April 6, 1856. He was appointed a traveling Elder in the Herefordshire Conference, where he labored one year, and in 1857 was appointed to succeed Andrew P. Shumway as traveling Elder in the Cheltenham Conference, in which capacity he labored twelve months. He also labored six months in a new field, where there were no Saints, and baptized fifteen persons. In 1858 he was released to go home to help sustain his father's family. From that time until 1868, he acted as a local Elder and Teacher in the Abersychan and Hereford Branches. In September, 1868, he emigrated with his family to New York, acting there as a Teacher in the different Wards, and as President of the first district of the Williamsburg Branch until the spring of 1872, when he was appointed President of the branch, then numbering about four hundred Saints, succeeding Elder William Serial, who emigrated to Utah in 1873. Subsequently he was appointed President of the New York Conference by Pres. Wm. C. Staines, who was then in charge of the Eastern Mission. The conference embraced New York, Long Island, Rhode Island, New Jersey, Pennsylvania and Connecticut. Sept. 11, 1883, he left New York with his family and a company of Saints under the Presidency of P. S. Goss, and arrived in Salt Lake City on the 17th. Oct. 30, 1883, he and his family were rebaptized and in February, 1884, he removed to the Nineteenth Ward, where he acted as Ward Teacher, Counselor to the President of the 7th Quorum of Elders, President of the Y. M. & Y. L. M. I. A., etc. In April, 1885, he and his wife, to whom he was first married in England, Dec. 26, 1860, received their endowments in the Logan Temple. April 19, 1885, he was received into the prayer circle which meets at the Historian's Office, Salt Lake City, under the Presidency of Elder A. M. Musser. Jan. 14, 1887, he was ordained into the 3rd Quorum of Seventies by Pres. R. C. Badger. In September, 1886, he moved back to the Seventeenth Ward, where he now acts as Ward Teacher. His wife (Sarah Jane James Bywater), who bore him two sons and three daughters, died of *exophthalmic goitre* and heart disease, in Salt Lake City, Feb. 18 1888.

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CAINE, (ALFRED HENRY,) a home missionary in the Salt Lake Stake and a resident of the Tenth Ward, Salt Lake City, is a son of John T. Caine and Margaret Nightingale, and was born in Salt Lake City, Utah, Dec. 19, 1860. He was baptized when about eighteen years old, ordained an Elder in 1882, and set apart to labor as a home missionary June 1, 1887. While residing at Coalville, Summit Co., from 1881–84, he acted as a Ward Teacher and as clerk of the quorum of Elders to which he belonged.

CANNON, (ANGUS MUNN,) President of the Salt Lake Stake of Zion and a resident of the Fourteenth Ward, Salt Lake City, is a son of George Cannon and Ann Quayle, and was born in Liverpool, Lancashire, England, May 17, 1854. At the age of 3½ years he went to live with his grandmother Quayle on the Isle of Man, where he remained until he was five years old. His parents were baptized in Liverpool Feb. 11, 1840, by Apostle John Taylor, who had married Leonora, his father's sister. Angus was blessed by the Elders in the Church the same year. The family, composed of parents and children—George Q., Mary Alice, Ann, Angus M., David Henry and Leonora—in September, 1842, took passage with a company of Saints in the ship *Sidney*, presided over by Elder Levi Richards. On the second day the mother was taken sick, and after a six weeks' illness, she died and was buried in the ocean. She had anticipated this fate, but she could not be deterred from undertaking the voyage to gather her children to the bosom of the Church; such was the exalted religious nature of this Apostolic mother, three of whose sons were destined to become leaders in the Church. After a voyage of eight weeks the family reached New Orleans and finally St. Louis, where they spent the winter, and in the spring of 1843 they went up to Nauvoo with a company of Saints on the *Maid of Iowa*, a steamboat owned by the Church and com-

manded by Captain Dan Jones. In the summer of 1843, Angus and his brothers and sisters were prostrated with fever and ague, and young Angus was anxious to be baptized for fear he would die without the administration of the ordinance. In his youthful earnestness he delighted to hear the instructions of Joseph and Hyrum, and was especially inspired with the Prophet's foreeast of the future. When the Prophet delivered his famous speech to the Nauvoo Legion, in full dress as their Lieut.-General, these feelings were intense; but beyond the power of his description is the memory still retained in President Angus M. Cannon's mind of the awful night of the martyrdom—June 27, 1844. In 1844 his father married Mary Edwards, a widow from North Wales. He went to St. Louis and died during that fall. His daughter Elizabeth is the issue of that marriage. The same fall Angus was baptized at Nauvoo by L. O. Littlefield and was confirmed on the river bank. Charles Lambert married Mary Alice Cannon and became administrator of Mr. Cannon's estate and guardian of the younger children. In the fall of 1846, after the battle of Nauvoo, the family were driven with the Saints across the river, on the banks of which they laid for a while, exhausted and suffering from hunger, which was relieved by the miracle of flocks of quails flying into their camps and even into their tents. The famishing exiles caught the birds and thus their wants were relieved. At Winter Quarters the family built a house. The Indians killed their cattle in the winter, and Angus, in company with his guardian, went to Missouri to get a traveling outfit, with which they started west in 1848, but their outfit went through the ice on the Missouri River, which hindered their journey till the spring of 1849, when Angus walked from Missouri to Salt Lake Valley, driving stock and carrying a gun for hunting. He arrived in Salt Lake Valley in October, 1849, the day after his brother George Q. had started on his mission to California and the Sandwich Islands. The next summer Angus farmed and hauled wood, and in November went with Geo. A. Smith's company that settled Iron County, arriving on the present site of Parowan in January, 1851. In May he returned to Salt Lake City and continued farming and canyon work till the fall of 1852, when he went to the Deseret News Office in the printing business. At the April conference of 1852 he was ordained a seventy in the 30th Quorum. In the fall of 1854 he went with Apostle John Taylor on a mission to New York, to preach and assist in publishing the *Mormon*. His mother's brother, Captain Joseph Quayle, gave him money and his mother's sister furnished him with a home in Brooklyn. He was next sent to Hartford, Connectient, to preach, which he did in various parts of that State. He returned to New York in May, and was next sent to labor in the Philadelphia Conference under Jeter Clinton. During the summer he baptized 10 persons. He next went to Franklin County, Pennsylvania, where he baptized 21 persons within one month. There he was joined by Geo. J. Taylor, and others were baptized. In the spring of 1856 he succeeded Clinton in the presidency of the Philadelphia Conference, which included Pennsylvania, New Jersey, Delaware and Eastern Maryland. In the spring of 1857 W. I. Appleby was appointed to preside over the mission, and Angus was appointed his first Counselor and to superintend the emigration on this side of the Atlantic. The same fall the Elders were released to come home in consequence of the "Buchanan war." Angus left Philadelphia in March, 1858, and started for the West, but he was taken down with lung fever and stayed at Crescent City a month. He had also previously the lung fever at Philadelphia. In the beginning of May, 1858, he with 100 Elders started west and had an eventful journey, on which the hand of God was signally made manifest in the protection of his servants in the midst of great danger. They arrived in the Valley June 21, 1858, and found the City deserted, the Saints being on their move south. Angus joined his brother Geo. Q. in Fillmore; the brothers had not seen each other for eleven years. He returned to Salt Lake City; and engaged in farming, teaming and printing, as his health permitted. In 1859 he was ordained a President of the 30th Quorum of Seventies. In the fall of 1860 he started a company to manufacture potteryware, under the firm name of Cannon, Eardley & Brothers. In the fall of 1861 he was called on the "cotton mission." He located on the Rio Virgen, and was associated on a committee to locate the city of St. George with Erastus Snow and Jacob Gates. A charter was granted during the winter, and Angus M. Cannon was elected the first mayor of the city. He held the office two terms. He was also prosecuting attorney for Washington County, which office he filled for four years. He was afterwards elected by the legislature, prosecuting attorney for the Second Judicial District, for two years. In 1865, in the militia, he was elected major in a regiment of the Iron Brigade cavalry; and was after-

wards elected lieutenant-colonel of the same regiment and commissioned by the governor. In December, 1864, he went south with an expedition to locate Call's Landing, on the Colorado River, and in January, 1866, he was a member of the expedition under Col. McArthur that recovered the bodies of Dr. J. M. Whitmore and Robert McIntyre, who had been killed by Indians. The expedition punished the murderers and assisted the people in placing themselves in a position of defence. In 1867 Angus removed north in consequence of feeble health, and in the fall of that year he was called to the management of the Deseret News Office. He remained in that position until 1874, during which time he filled a six months' mission to the Eastern States, and traveled about 34,000 miles inside of 2½ years. His health again failing, he resigned in August, 1874, after which he traveled through the Territory to recruit his health, and engaging in business pursuits. May 9, 1873, he was ordained to the office of a High Priest and set apart to act as a High Councilor in the Salt Lake Stake of Zion, which position he held until April, 1876, when he was called to preside over the Stake. From July 2, 1874, to April, 1876, he also acted as second Counselor to Bishop Thomas Taylor, of the Fourteenth Ward. In August, 1876, he was elected recorder of Salt Lake County for a term of four years, and re-elected in August, 1880. When the Deseret News Company was incorporated he was elected a director and Vice-President, and has been several times re-elected. In 1883 he went east and purchased machinery for the Deseret Paper Mills. Jan. 20, 1885, he was arrested on a charge of unlawful cohabitation and placed under bonds. His preliminary examination before Commissioner McKay was commenced on the 21st and continued until the 24th, when he was bound over in the sum of $1,500 to stand his trial. Feb. 11th he was arraigned in the Third District Court, and two days later he entered a plea of not guilty. His final trial was commenced on the 27th of April, and on the 29th the jury brought in a verdict of guilty. May 9th he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300. On the same day he was taken to the Utah Penitentiary, together with A. M. Musser and James C. Watson, who also had been sentenced for "similar offences." His case was appealed to the Supreme Court of the Territory, and taken on a writ of error to the Supreme Court of the United States, both of which tribunals sustained the lower courts. Pending the final adjudication by the U. S. Supreme Court, President Cannon remained in jail more than two months over the sentence, the chief object being to obtain an authoritative definition of the legal scope of the term "unlawful cohabitation." On the 10th of May, 1886, three cases of unlawful cohabitation against Lorenzo Snow were disposed of by the U. S. Supreme Court, to which they had been appealed. The court decided it had no jurisdiction. To show consistency it reconsidered its mandate in President Cannon's appeal and dismissed that case also. Previous to this, however, Brother Cannon had been released from prison (Dec. 14, 1885). On the 24th of November, 1886, he was again arrested on a charge of unlawful cohabitation and placed under $10,000 bonds, and when he was arraigned before Commissioner McKay Dec. 13th following, he was arrested on three more charges, two for unlawful cohabitation and one for polygamy. At the conclusion of the examination he was acquitted on all four charges, the prosecution being unable to prove that he had lived with any one of his families subsequent to his discharge from the penitentiary. He had previously declared that he would associate with all his families or with none of them. Besides his ministerial labors in the Church, President Cannon has done a great deal toward developing the resources of this country, reclaiming the desert and giving employment to the poor. He is naturally of a kind and sympathetic nature and has ever shown his zeal and fidelity to the cause of truth, of which he has been a standard bearer for so many years. July 18, 1858, he married Sarah Maria and Ann Amanda Mousley; the former has borne him six and the latter ten children. They were natives of Newcastle County, Delaware, and descendants of the Swedes, who built the "brick church" of Wilmington Delaware, and were among the earliest settlers of America. June 16, 1875, he also married Clarissa Cordelia Moses (widow of Wm. Mason), who bore him three children. She was a native of Massachusetts and was one of the company of Saints which came around Cape Horn in the ship *Brooklyn* in 1846.

CANNON, (ABRAHAM HOAGLAND,) one of the First Seven Presidents of the Seventies, and a resident of the Seventeenth Ward, Salt Lake City, is a son of Geo. Q. Cannon and Elizabeth Hoagland, and was born in Salt Lake City, Utah, March 12, 1859, baptized March 12, 1867, by his father and ordained to the Priesthood when about seventeen years of age. From his early youth h

took an active part in the Fourteenth Ward Sunday School and Y. M. M. I. A., learned the trade of a carpenter and architect, and in 1879 was called on a mission to Europe. After his arrival in Liverpool, England, Nov. 7th, he was appointed to labor in the Nottingham Conference. A few months later he was called to labor in the Swiss and German Mission, where the South German Conference was assigned him as his field of labor. Subsequently he was engaged one year at the mission office at Berne, Switzerland, and, finally, he filled the position of President of the North German Conference. During his mission he acquired a good knowledge of the German language; he was also arrested for preaching the Gospel, but was released without going to prison. He returned home June 6, 1882. At the following October conference he was called to his present position as a President of all the Seventies, to fill a vacancy caused by the demise of Pres. Joseph Young. He was ordained Oct. 9, 1882, by Wilford Woodruff. Since that time he has traveled extensively in the various Stakes of Zion, taking an active part in the reorganization and setting in order of the several quorums of Seventies. April 28, 1885, he was arrested on a charge of unlawful cohabitation and placed under $1,500 bonds. After trial in the Third District Court, the jury returned a verdict of guilty, and on the 17th of March, 1886, he was sentenced by Judge Zane to six month's imprisonment and to pay a fine of $300 and costs of suit. He was taken to the Utah Penitentiary the same day; he served his term, paid his fine, and was finally released Aug. 17, 1886.

CANNON, (JOHN QUAYLE,) a resident of the Farmers Ward, Salt Lake Co., is a son of Geo. Q. Cannon and Elizabeth Hoagland, and was born in San Francisco, Cal., April 19, 1857, his father at that time being on a mission to California, accompanied by his wife. They returned the following winter to Salt Lake City, where John Q. was baptized by his father, April 19, 1865. In July, 1873, he was ordained to the office of an Elder; learned the trade of a printer at the Deseret News Office, and being called to take a mission to Europe, he left home Aug. 9, 1881, and arrived in Liverpool, England, on the 27th. After laboring in the London Conference for about seven months, he was called to the Swiss and German Mission, where he labored a short time in the North German Conference; afterwards he was secretary of the mission, with headquarters at Berne, Switzerland, and finally succeeded P. F. Goss in the Presidency of the mission. He occupied the latter position for about ten months. Before returning home he visited the principal cities on the European Continent, having been joined by his wife, in whose company he returned home June 25, 1882, after an absence of about three years. In the following October conference he was appointed to act as second Counselor to Presiding Bishop Wm. B. Preston, a position which he occupied until September, 1886.

CARLQUIST, (CARL ARVID,) a member of the 10th Quorum of Seventies and an acting Teacher of the Eighth Ward, Salt Lake City, was born at Wennersborg, Sharaborgs Læn, Sweden, Jan. 8, 1857, baptized at the age of eleven years, ordained to the Priesthood when seventeen, and sent out to preach the Gospel. He labored in the Jønkøping Branch, subsequently in the Halmstad Branch, and later in the Vestervik Branch of the Gøteborg Conference. Altogether he spent 3½ years in the ministry, during which time he baptized quite a number of persons and preached to thousands. He was throughout known as a zealous and energetic missionary. Emigrating to Utah in 1877, he arrived in Salt Lake City July 15th of that year. Since his arrival in the Territory he has taken an active part in public affairs, and is known, also, as a successful business man, being the junior member of the firm of Sørensen and Carlquist, which is carrying on an extensive furniture business on East Temple Street.

CARLSON, (AUGUST WILHELM,) second Counselor to Bishop James Watson, of the Nineteenth Ward, Salt Lake City, was born in Carlscrona, Sweden, Aug. 28, 1844, baptized by J. C. Sandberg, March 15, 1863, labored as a missionary in the Gøteborg Conference about six months, then as bookkeeper at the mission office at Copenhagen, Denmark, two years, and finally as bookkeeper at the Liverpool Office, England, for nearly 4½ years. He emigrated to Utah in 1871. Shortly after his arrival in Salt Lake City, he was employed as book-keeper in the Z. C. M. I., and at present occupies the responsible position of chief clerk in the general office of that large institution. Being called on a special mission to Scandinavia, for the purpose of translating the Book of Mormon into the Swedish language, he left home in August, 1877, and arrived in Copenhagen, Denmark, Sept. 27, 1877. He performed the labor assigned him faithfully, and before his return an edition of 2,000 copies of the book, divided into chapters and verses, was published. Elder Carlson also had temporary charge of the Scan-

dinavian Mission from December, 1877, to January, 1878. After his return home in the fall of 1878 he continued his labors in the Z. C. M. I. For a number of years he held the office of a Seventy, and for a short time acted as a Counselor to Elder A. W. Winberg in the Presidency of the Scandinavian meetings in Salt Lake City. May 8, 1881, he was ordained a High Priest and set apart to act as second Counselor to Bishop Richard V. Morris. Since Bishop Morris's death he has occupied the same position to Bishop James Watson. In March, 1886, he was appointed one of the regents of the University of Deseret, a position which he still occupies. He also acts as secretary of the Salt Lake Stake Association, has been a diector in Zion's Benefit Building Society since its first organization in 1883, and in February, 1888, was elected a member of the Salt Lake City Council.

CASTO. (SANTA ANNA,) second Counselor to Bishop David B. Brinton, of the Big Cottonwood Ward, Salt Lake Co., is a son of Wm. Casto and Racheline Cornog, and was born at Council Bluffs, Pottawattamie Co., Iowa, May 7, 1850, came to Utah with his parents in 1851, was baptized at Big Cottonwood when about eight years old by D. Brinton, ordained to the office of an Elder by Elias Smith when quite young, and subsequently to that of a Seventy. When the Y. M. M. I. A. was first organized in the Big Cottonwood Ward, he was chosen as its first President, and for a number of years afterwards he took a very active part in the affairs of that association as well as in the Ward Sunday School and all local matters generally. He also officiated as a Ward Teacher. In 1877, when the Ward was reorganized, he was ordained a High Priest and set apart to act in his present position.

CASTO, (WILLIAM,) senior President of the 61st Quorum of Seventies, and a resident of the Big Cottonwood Ward, Salt Lake Co., was born at Orleans, Orange Co., Indiana, Feb. 10, 1816, raised as a farmer and gardener in what was then an Indian country, and removed with his father unto what in early days was known as the half-breed tract of Iowa Territory, afterwards organized into Lee County. Owing to the Blackhawk war, the family subsequently removed to Fort Edwards (now Warsaw), Ill., and in 1839, when the Saints first settled at Commerce, Wm. Casto resided with his parents at a point 2½ miles below. He was baptized at Commerce June 22, 1839, by Joseph Rose and confirmed by Sidney Rigdon. He was the first one of the family who joined the Church and is supposed to be the first person baptized at Nauvoo. In the fall of that year he married and subsequently located at Nauvoo. There he worked on the Temple, served as a special policeman and took an active part in the defence of that city, at the time of the mobbings. When Joseph and Hyrum were incarcerated in the Carthage jail, Elder Casto was one of 25 men who volunteered to risk their lives in rescuing the Prophet from prison. In the winter of 1844 he was ordained into the 26th Quorum of Seventies. At the time of the exodus in 1846, he sold a house and lot worth $500 for $25, and for a valuable ten-acre lot beautifully located a short distance east of Nauvoo he never received a cent. He even had to flee from Nauvoo in the night to escape an unjust writ, issued for his apprehension, and barely succeeded in getting away with his life. Arriving at the camps on the Missouri River just as the call for the Mormon Battalion came from the government, he enlisted and served as a private in Company D on the journey to Santa Fe, from which place he was sent with the sick detachment under Capt. James Brown to Pueblo, where they wintered. In the spring of 1847 he started for G. S. L. Valley and was one of the 12 men who overtook the Pioneers at Green River. He arrived in the Valley in Orson Pratt's advance company, and a few days later assisted in getting the first load of poles out of Emigration Canyon for the construction of a bowery. Elder Casto returned to the States that fall. From the Valley to Fort Laramie he traveled with four or five other men, but from Laramie to Grand Island he and Phinehas H. Young traveled all alone, not heeding the warning of the officers at the fort, who said that the Indians would surely kill them. Elder Casto found his family near Council Bluffs all well. The following year he went to the Valley with the mail coach, on which occasion he was one of four men who started from the Missouri River November 16th and arrived in the Valley before Christmas, after traveling 400 miles on foot through snow and ice. He returned to the States in the spring of 1849, and remained there until the spring of 1851, when he started a third time for the Valley, this time taking his family along. After wintering on the present site of Herriman, he settled near the Big Cottonwood Creek, where he has resided ever since, with the exception of a few years spent on a mission to the Muddy. After the settlements on that stream were broken up, he spent two years at Panguitch, after which he returned to his place on the Cottonwood.

CHRISTOPHERSEN, (MARTIN,) a home missionary in the Salt Lake Stake and a resident of the Farmers Ward, Salt Lake Co., was born in Bærnm, Akershus Amt, Norway, April 13, 1850, was baptized by O. P. Belte June 26, 1865, labored as a missionary about fifteen months in Frederikstad, where he was imprisoned three days for baptizing, emigrated to Utah in 1871, and located in Salt Lake City. In 1883-85 he performed a mission to Norway, labored in the Drammen Branch a short time, after which he assisted at the mission office in Christiania, and finally took charge of the conference about thirteen months. At home Elder Christophersen has taken an active part in the public affairs, and has filled numerous local positions of trust in the several Wards in which he has resided.

CLARK, (JOHN,) a member of the High Council of the Salt Lake Stake and a resident of the Fifteenth Ward, Salt Lake City, was born in Chilton, Berkshire, England, April 8, 1834, and emigrated to America with his parents in 1835. Soon afterwards his mother died, and his father joined the "Mormon" Church, and removed to Nauvoo, Ill., where John was baptized in the Mississippi River, when about nine years old. His father died in 1849, and two years later John came on to Salt Lake Valley. He located in the Fifteenth Ward, Salt Lake City, where he has since resided. During the "Buchanan war" he took an active part in defending the rights of the Saints. He was a member of Col. Burton's command that went east as far as Devil's Gate to watch the movements of the army. Exposed to peril, hardships and cold, he remained in the mountains most of the following winter. During the Indian difficulties in Sanpete County, years later, he again took an active part, and while at home has figured prominently in public affairs generally. For a number of years he held the rank of major in the Nauvoo Legion. In 1873-74 he filled a mission to Great Britain; labored for some time as President of the Sheffield Conference and subsequently had charge of the business department of the Liverpool Office, under the direction of Jos. F. Smith. In 1869 he was appointed to fill an unexpired term in the Salt Lake City Council, after which he was elected a member of that body regularly in 1870, '72, '80, '82, '84, '86 and '88. He has also served three terms as a member of the Utah Legislature, namely, in 1884, '86 and '88. He has performed the duties of clerk of the Fifteenth Ward for over twenty years, and for nearly fifteen years he acted as one of the Presidents of the 10th Quorum of Seventies. In May, 1887, he was ordained to the office of a High Priest and set apart to his present position in the High Council. He also labored as a home missionary in the Salt Lake Stake from 1877-84. Elder Clark is widely known as a successful business man, having been in the mercantile business since 1852. For many years he was assistant superintendent and treasurer of the Z. C. M. I., and is now the senior member and manager of the wholesale firm of Clark, Eldredge & Co., which is doing a very extensive business on Main Street, Salt Lake City.

CLINTON, (JETER,) a prominent Elder of the Fourteenth Ward, Salt Lake City, was born near Brookville, Franklin Co., Indiana, Feb. 17, 1813. His parents removed to Connersville, Fayette Co., where his father died, leaving Jeter about one year old. When twelve years of age he removed with his mother and four sisters to western Indiana; and for several years he traveled quite extensively in the various States of the Union, until he finally married and settled down in Iowa. Seven months after his marriage his wife died. In the meantime he heard of the persecutions of the "Mormons" in Missouri, and concluded to visit Nauvoo, Ill., to make himself acquainted with them. He arrived in Nauvoo, Feb. 3, 1842, and the first sermon he heard after his arrival there was preached by the Prophet Joseph. Jeter was at once convinced that "Mormonism" was true and was baptized in the Mississippi River July 1, 1842. Shortly afterwards he was ordained to the Priesthood, and in 1844-45 he filled two short missions to Indiana. In the spring of 1846 he left Nauvoo for the West, crossing the Mississippi River on the ice. Having arrived at Sarpee's Point, on the Missouri River, he was engaged by the Indian Agent to doctor the Indians of that place; he afterwards waited on the sick at Winter Quarters. In the spring of 1848 he was called on a mission to Great Britain. He loaded up his wagons, hitched on the oxen and started his family westward, while in the same hour he started east to fill his mission. He crossed the Atlantic in a sailing vessel and arrived in Liverpool, England, July 6, 1848; labored successfully in Manchester, Bedford and Birmingham. In the latter place he presided over the conference, and on one occasion baptized 48 persons in 52 minutes. In returning to America he sailed from Liverpool, on the ship *Argo*, Jan. 10, 1850, in charge of a company of Saints; arrived in G. S. L. Valley Aug. 5, 1850. In 1851 he was elected a member of the first city council in G. S. L. City. Subsequently, for many years, he

filled the positions of quarantine physician, police judge and coroner. In 1854 he accompanied John Taylor on a mission to the States, assisted in the publication of the *Mormon* in New York and in the emigration business. He returned to Utah in 1856 and in the fall of that year was appointed a Counselor to Bishop E. D. Woolley, of the Thirteenth Ward, Salt Lake City, a position which he occupied until 1868. In 1857 he was called to take another mission to the States in the interest of the emigration; spent some time in Washington, D. C., watching the movements of the government in relation to the Utah troubles. In returning home in 1858, he was taken prisoner by the soldiers near Green River, and brought to Fort Bridger, where he was released, and allowed to continue his journey to G. S. L. City. In 1879 he was arrested on a trumped up charge of murder based on the fact that he had been a member of the governor's posse that was sent out against the Morrisites in 1862. In the Utah Penitentiary where he was incarcerated, he was abused and ill-treated in a most shameful manner, but was finally released without being permitted to have a trial, the prosecuting attorney, Phillip T. Van Zile, stating in court, that he had made a careful examination of the proofs for the prosecution, and was convinced that he would not be able to succeed in convicting the defendant. In 1873-76 Elder Clinton built the famous Clinton Hotel at Lake Point, at an expense of $20,000.

COALTER, (FERGUS), a member of the 28th Quorum of Seventies and of the Third Ward, Salt Lake City, was born in Glasgow, Scotland, March 19, 1854, was baptized in December, 1870, and emigrated to Utah in 1874, arriving in Salt Lake City May 29th of that year. He has been a resident of that city ever since, and has succeeded in establishing himself as a successful merchant, being the senior member of Coalter & Snelgrove, dealers in musical instruments. In a local capacity Elder Coalter has acted as a Ward Teacher, school trustee, Sunday School officer, etc., and taken an active part in public affairs generally.

CRANE, (JAMES), late Bishop of the Herriman Ward, Salt Lake Co., was born in the village of Penally, near Tenby, Pembrokeshire, South Wales, in April, 1830. While yet an infant his father died, and young Crane was raised with strangers under circumstances of want and poverty. He was baptized March 21, 1851. One month later (April 21, 1851,) he was ordained to the office of a Priest and sent out to preach the Gospel. In the following December he was ordained an Elder. He emigrated to America in 1856, crossing the Atlantic in the ship *Samuel Curling*, which sailed from Liverpool April 19th of that year. He found employment around New York City until the spring of 1858, when he removed to the State of Iowa. There he married Alice Davies, and in 1859 came to Utah with his wife. They located in the Sugar House Ward, where Elder Crane acted as a Ward Teacher and was ordained a Seventy Aug. 20, 1869. A few days later (Aug. 26th,) he was made a President of the 26th Quorum of Seventies. In March, 1869, he removed to Herriman. A few months later he was appointed to act as second Counselor to Ensign I. Stocking, a position which he filled until 1876, when President Stocking removed from the Ward, and Elder Crane was appointed Presiding Priest of Herriman, acting in that capacity under the direction of Bishop Archibald Gardner, of West Jordan, until the reorganization of the Ward, June 17, 1877, when he was ordained Bishop of the same. This position he occupied until the time of his death, which occurred July 6, 1886.

CRANE, (JAMES G.,) first Counselor to Bishop Robert Dansie, of the Herriman Ward, Salt Lake Co., is a son of the late Bishop James Crane, and was born in the Sugar House Ward, Salt Lake Co., Jan. 29, 1866; removed with his parents to Herriman, when about three years old, where he from his early youth took an active part in the Ward Sunday School and Y. M. M. I. A. He also acted as President of the Deacon's Quorum. In 1883-85 he filled a mission to Great Britain, labored in the Glasgow Conference and baptized 13 persons. Immediately after his return home he was appointed to labor as a home missionary in the Salt Lake Stake, and on Nov. 25, 1885, he was ordained a High Priest and set apart to act as second Counselor to Bishop Crane, of the Herriman Ward, occupying that position until the Bishop's death, July 6, 1886. At the reorganization of the Herriman Bishopric, Dec. 12, 1887, he was set apart to his present position.

CROW, (CHARLES HENRY,) one of the Presidents of the 57th Quorum of Seventies and an active Elder of the Eleventh Ward, Salt Lake City, was born at Alvechurch, Worcestershire, England, Aug. 18, 1830, learned the trade of a saddler and harness-maker, received the Gospel and was baptized Jan. 16, 1854, in Birmingham, England, ordained to the office of a Priest and labored as a local missionary in Birmingham Conference, until he emigrated to America in 1856, crossing the Atlantic in the ship *Cara-*

van, which sailed from Liverpool Feb. 14th of that year. He remained in New York City for about three years. There he was ordained to the office of an Elder and labored as a Teacher in a branch of the Church in that city. In May, 1859, he left New York for Utah, and arrived in Salt Lake City Sept. 1, 1859, driving an ox-team across the plains. He located in Salt Lake City, where he has resided ever since. In 1866 he participated in the expedition against the Indians in Sanpete County. For a number of years he acted as a Ward Teacher, and has held the office of a Seventy since the year 1859. In a civil capacity he has served as a school trustee, been alderman of the Fifth Precinct, Salt Lake City, constable for sixteen years, served as special policeman, and on various occasions, in times of great peril, has been detailed as special guard, having great responsibility placed upon him.

CRUMP, (REYNOLD,) a home missionary in the Salt Lake Stake, is a son of William C. Crump and Margaret James, and was born at Herriman, Aug. 20, 1863; baptized when about eight years old and subsequently ordained to the Priesthood. In 1883–84 he performed a hard mission to the Southern States, laboring in Tennessee, where he suffered considerably from persecution and had several narrow escapes from being mobbed, barely escaping with his life. He was a missionary companion to John H. Gibbs, who was martyred on Corn Creek Aug. 10, 1884.

CRUMP, (WILLIAM CHARLES,) a prominent Elder of the Herriman Ward, Salt Lake Co., was born at Pontesbury, Shropshire, England, March 25, 1831, and baptized in 1848. He officiated for several years in the Priesthood; emigrated to Utah in 1852, crossing the Atlantic in the ship *Ellen Marie*, and arrived in Great Salt Lake City in A. O. Smoot's P. E. Fund Company. He drove a team all the way across the plains, spent the winter of 1852–53 in the English Fort (North Jordan), and settled at Herriman in 1853, where he still resides. During the "Buchanan war" in 1857–58 he participated in the expedition to Echo Canyon, serving as captain of ten under Col. Thos. Callister; went to Pondtown, Utah Co., in the time of "the move," and returned to guard the property and crops of the settlers at Herriman until they returned to their homes. In 1863 he made a trip to the Missouri River and back as a Church teamster in Captain Peter Nebeker's train. He acted as Counselor to Bishop Ensign I. Stocking, of Herriman, for a number of years, and from June 17, 1877, to July 6, 1886, he acted as first Counselor to Bishop James Crane. From the death of the Bishop until the reorganization of the Ward, Dec. 16, 1886, he had temporary charge of the Saints at Herriman, together with James G. Crane. Elder Crump is known for his faithfulness and integrity to the cause of truth. For many years he acted as a Ward Teacher at Herriman, and has filled numerous other positions of honor and trust, both of an ecclesiastical and civil nature. He is the father of 15 children, of whom 12 are living.

CUMMINGS, (JAMES DEVALSON,) an acting Teacher of the Mill Creek Ward, and clerk of the 61st Quorum of Seventies, is a son of B. F. Cummings and was born in Willard, Box Elder Co., Utah, Sept. 30, 1859. He was baptized when about eight years old, ordained to the office of an Elder Jan. 17, 1876, and to that of a Seventy Oct. 28, 1876. Since his early youth he has taken an active part in local affairs generally, especially in the Ward Sunday School and the Y. M. M. I. A. He is a graduate from the University of Deseret, and follows the profession of a school teacher.

CURTIS, (THEODORE,) a resident of the Third Ward, Salt Lake City, was born at Danbury, Fairfield Co., Conn., Jan. 20, 1815, was baptized by Apostle P. P Pratt in New York in 1837, and soon afterwards ordained an Elder and sent out to preach, in company with Apostle Orson Pratt and others. He labored principally in the city of New York. In 1840 he went on a mission to England, taking his wife with him. Arriving at Liverpool, in August, 1840, he was appointed by Apostle John Taylor to labor in Ireland, where he subsequently raised up a branch of about twenty members in Hillsborough, County of Down. Afterwards he presided over the Cheltenham Conference, in England. In one of his meetings held at that place, a ruffian was taken up for repeated disturbance and taken before a magistrate, who, contrary to evidence, dismissed the culprit with approbation, made Elder Curtis pay the cost of court, and held him on a charge of blasphemy under the penal sum of £40, to appear at the Court of Sessions at Gloucester. When he finally appeared before that court, June 22, 1841, he was informed that there was no cause for action against him, notwithstanding which the clerk made him pay 12 shillings. Of course Elder Curtis had preached nothing but the true principles of the Gospel. Returning to America he sailed from Liverpool Sept. 25, 1842, in the ship *Medford*, together with

a company of Saints in charge of Apostle Orson Hyde. On account of ice in the Mississipi, the company had to remain at St. Louis during the winter, not reaching Nauvoo until the following April (1843). In Nauvoo Elder Curtis became well acquainted with Joseph Smith, and when the Prophet was kidnapped in June, 1843, he (Curtis) was one of the eighty men who on board the *Maid of Iowa* navigated the rivers to prevent the Missourians from carrying out their evil designs. In 1844 he was called on a mission to New York, returning to Nauvoo after the Prophet's martyrdom. In the fall he was ordained into the 24th Quorum of Seventies and also received his endowments in the Nauvoo Temple. When the exodus took place in 1846, Elder Curtis removed to St. Louis, Mo., where he remained until 1851, when he migrated to Great Salt Lake Valley. He put up and ran the first carding machine in Utah, and has resided in Salt Lake City most of the time since his first arrival. Several years ago he filled a mission to Connecticut, his native State.

CUTLER, (JOSEPH GREGORY,) a member of the 1st Quorum of Elders and of the Fifteenth Ward, Salt Lake City, is a son of John Cutler and Elizabeth Robinson, and was born in Sheffield, England, June 24, 1857; emigrated with his parents to Utah in 1864; baptized in Mill Creek, Salt Lake Co., when about eight years old. He was ordained to the Priesthood when about fifteen years of age, and performed a mission to England in 1880–81, laboring as a traveling Elder in the Sheffield Conference.

D

DANSIE, (ROBERT,) Bishop of the Herriman Ward, Salt Lake Co., was born at Boxford, County of Suffolk, England, Feb. 5, 1825, married April 8, 1849, and baptized by Ebenezer Gillis Oct. 8, 1849. At the time of his baptism he followed the pursuit of a gardener and lost a good situation because of his joining the "Mormons." Subsequently, however, he, through the grace of God, found better employment than he ever had before. He presided for some time over a branch of the Church at Barking, County of Essex, and emigrated to Utah in 1862, crossing the Atlantic in the ship *William Tapscott*, and the plains in Capt. Ansel P. Harman's company, which arrived at Salt Lake City, Oct. 5, 1862. His wife died on the journey and was buried near the Pacific Springs. He settled at Herriman, where he has resided ever since. In 1879 he performed a short mission to England, laboring in the London Conference as a traveling Elder. At home he acted as a Ward Teacher for many years and has always taken an active part in developing the resources of the country. Dec. 12, 1887, he was ordained to the office of a Bishop and appointed to preside over the Herriman Ward. Bishop Dansie is the father of 17 children, of whom nine sons and four daughters are living.

DAVIS, (ALBERT WESLEY,) first Counselor to Bishop John Tingey, of the Seventeenth Ward, Salt Lake City, is a son of Nathan Davis and Sarah Woolley, and was born at East Rochester, Columbiana Co., Ohio, April 25, 1841. His parents joined the Church in 1851 and emigrated with their children to Utah that same year. Albert was baptized May 29, 1852, and continued to labor for his father until the spring of 1861, when he was called to go to the Missouri River after the poor, as a Church teamster. He made the round trip in Joseph W. Young's Company. In the spring of 1862 he went east as a member of the expedition sent out to guard the mail line. The following year he was again called to go to the Missouri River after the emigration; this time he made the round trip as a night herder in Capt. John M. Woolley's company. Again in the spring of 1865 he crossed the plains, going with a company of missionaries to Omaha, and returned in M. G. Atwood's company. On their return trip they had an encounter with the Indians about twenty miles west of Fort Laramie, during which several men were wounded and one woman was carried away by the Indians. In 1866 Elder Davis went to Sanpete as a member of an expedition sent out to guard the frontier settlements against Indian depredations. In the fall of 1868 he was called to assist in making a settlement (West Point) on the Muddy, in Arizona, (now Nevada). He remained there until 1870, when the settlements on the Muddy were broken up; he then returned with his family to Salt Lake City. Shortly afterwards he was called to act as a Teacher in the Seventeenth Ward, Salt Lake City, and on June 29, 1877, he was ordained a High Priest and set apart to act as second Counselor to Bishop John Henry Smith. Nov. 6, 1880, he was set apart as first Counselor to Bishop John Tingey. Having been called on a mission to the Sandwich Islands, he left his mountain home Jan. 28, 1885, and returned March 27, 1887, after performing a laborious mission on the Islands. While on this mission he witnessed a case of miraculous healing in the case of a little girl, a daughter of Elder Geo. A. Wilcox, who had accidentally taken a quantity of strychnine. The accident was not discovered until the child was in a dying con-

dition. The Elders administered to her and she was instantly healed. Elder Davis has witnessed many other marvelous manifestations of the power of God on former occasions.

DAVIS, (DAVID FRANKLIN,) a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, and a home missionary in the Salt Lake Stake, is a son of Nathan Davis and Sarah Woolley, and was born in Salt Lake City, Utah, June 7, 1857, baptized by his father Aug. 3, 1865, ordained to the office of an Elder June 7, 1875, and to that of a Seventy May 28, 1883. In 1883-84, he filled a successful mission to the United States, laboring principally in the States of Indiana and Illinois. He presided over the Indiana Conference about one year; was exposed to considerable persecution and on one occasion taken out by the mob, tarred and feathered together with his companion Stephen W. Marks. On another occasion he was pelted with rotten eggs. At home Elder Davis has taken an active part in local affairs; he has presided four terms over the Ward Y. M. M. I. A., has been assistant superintendent of the Sunday School, and labored as a home missionary since March, 1885.

DAVIS, (DAVID LAZARUS,) a member of the High Council of the Salt Lake Stake, a home missionary, and an active Elder in the Seventeenth Ward, Salt Lake City, was born in the parish of Llanwenog, Cardiganshire, South Wales, Jan. 31, 1841, and raised under the influence of the Baptists. When fourteen years of age he was apprenticed to learn the grocery business, following that until he left his native land. In November, 1857, he was baptized, being then sixteen years old. Soon afterwards he was ordained to the Priesthood and commenced out-door preaching; labored in various capacities, and also as secretary of the branch. After being ordained an Elder, his field of labor was extended, and subsequently he presided over the Caermargan Conference, occupying that position until he emigrated to Utah in 1864. He crossed the Atlantic in the ship *General M'Clellan* and drove a 12-ox-team over the plains in a freight train, which arrived in G. S. L. City in October, 1864. He located in that city where he has resided ever since. After being in the employ of Wm. Jennings and Z. C. M. I., for several years, he became a member of the firm of Barnes & Davis, which is carrying on an extensive business on East Temple Street. In 1865 he joined the 24th Quorum of Seventies and in May, 1887, he was ordained a High Priest and set apart to act as an alternate member of the Salt Lake Stake High Council. He has been a home missionary since the spring of 1885; has also served two years (1886-88) as a member of the city council of Salt Lake City.

DAVIS, (EDWARD WILLIAM,) President of the 1st Quorum of Elders and clerk of the Seventeenth Ward, Salt Lake City, was born in Islington, London, England, Nov. 18, 1826, baptized March 15, 1849, by Edwin Sutherland, emigrated from England in 1851, crossing the Atlantic in the ship *Ellen*, and arrived in G. S. L. City Oct. 15, 1851, in Orson Pratt's company. He has resided in Salt Lake City ever since. He was a member of an expedition sent to Sanpete County against the Indians in 1853, and during the "Buchanan war" of 1857-58, he made two trips to Echo Canyon on foot. At the October Conference, 1874, he was nominated as President of the Elders Quorum and ordained on the 9th. Previous to this he had occupied the position of first Counselor to Ben. L. Peart, President of the quorum, which at that time included all the Elders in the Church. At the reorganization of the Stakes in 1877, Elder Davis was called to his present position as President of the 1st Quorum of Elders. In 1873 he performed a mission to Arizona; he returned the same year, having been as far as the Moan Coppy. Since 1855 he has acted as clerk of the Seventeenth Ward. He also assisted in laying the north-east corner stone of the Logan Temple Sept. 17, 1877. He also labored as a Ward Teacher, acted as superintendent of the Ward Sabbath School, captain in the Nauvoo Legion, etc.

DAVIS, (NATHAN,) a member of the High Priests' Quorum, and a prominent Elder in the Seventeenth Ward, Salt Lake City, was born at Hannover Township, Columbiana Co., Ohio, Oct. 2, 1814, was raised as a farmer and miller, and married Sarah Woolley March 31, 1836. Shortly after his marriage, his father died, leaving Nathan, who was his eldest son, in charge of the estate. He was raised a Quaker and was a zealous member of that denomination, until April 2, 1850, when he was baptized into the Church of Jesus Christ of Latter-day Saints by his brother-in-law, the late Bishop Edwin D. Woolley, the following year (1851) he emigrated to Utah, having previously lost most of his property through hard times and under circumstances over which he had no control. The family crossed the plains in Isaac Allred's company, which arrived in G. S. L. City, Oct. 3, 1851. He located in that city, where he has resided ever since. Dec. 18, 1852, he was ordained to the office of a High

Priest, having previously been ordained an Elder, and had also received his endowments, together with his wife. Feb. 7, 1853, he was appointed by President Young to take charge of the machine shops of the public works, a position which he occupied for a number of years. Aug. 26, 1856, he was set apart to act as first Counselor to Bishop Thos. Callister of the Seventeenth Ward, filling that position until Dec. 15, 1861, when he succeeded Elder Callister as Bishop of the Ward. He presided in that capacity until Jan. 1, 1876. In his younger days he sustained a high reputation as a mechanic and business man. In February, 1867, he was sent to the States by President Young to purchase machinery for the manufacture of woollen goods in the Valley. On that occasion he bought machinery to the value of $30,000, which he shipped by rail to Julesburg and from thence to the Valley by ox-train. Part of this machinery is still used in the Deseret and Wasatch Woollen Mills on Canyon Creek, Salt Lake Co., and another part in the woollen mills at Ogden. In 1869, he went east again in the interest of the Provo Woollen Mills, getting out specifications, and selected the kind of machinery afterwards used in that establishment. From 1869-72 he was employed as master-mechanic of the U. C. Ry., shops, and in 1873 he established an iron foundry in the Seventeenth Ward under the firm name of Nathan Davis & Sons. Subsequently he sold out his entire interest in the same. Elder Davis has served as Territorial sealer of weights and measures from 1858 to 1869, and again from 1886 to the present time. At an early day he served several terms in the Salt Lake City Council, part of the time as alderman. He has also served as school trustee and filled numerous other positions of honor and trust. Since the time he first cast his lot with the Latter-day Saints he has ever been known for his faithfulness and integrity to the cause of truth.

DENNEY, (CHARLES,) a member of the 57th Quorum of Seventies and a resident of the Union Ward, Salt Lake Co., is the eldest son of Charles Denney and Mary Ann Dangerfield, and was born in London, England, Aug. 11, 1849; was baptized when nine years of age, by Geo. C. Ferguson, in London; emigrated to Utah May 24, 1866, in the sailing ship *American Congress*, arriving in New York July 4th; crossed the plains in Capt. Halliday's ox-train, which arrived in Salt Lake City Sept. 25th of the same year, He was closely identified with the Sunday School of the Eleventh Ward for nearly twenty years, holding various offices in the same, till he moved to the Union Ward, May 17, 1887. Dec. 2, 1872, he was ordained an Elder and married Sarah Ann Gold. March 31, 1876, he was ordained a Seventy by Elder Joseph H. Felt, and being called to go on a mission to Great Britain, he left home April 10, 1883. He labored successfully in the London Conference, baptized 11 persons and returned home May 10, 1885. April 17, 1886, he was arrested on a charge of unlawful cohabitation and placed under bonds. In the Third District Court, June 1st following, he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300 and costs of suit ($64), for living with his wives. He served his term and was released Dec. 1, 1886. Dec. 25, 1887, he was elected superintendent of the Union Sunday School. He has also been closely connected with and held a number of offices in the M. I. A. ever since their first organization At present he acts as Counselor in the Presidency of the Y. M. M. I. A. of Union.

DENT, (GEORGE JOHN,) treasurer and assistant secretary of the 4th Quorum of Seventies and an acting Teacher in the Twenty-first Ward, Salt Lake City, was born in Maldon, County of Essex, England, Aug. 24, 1844; baptized April 6, 1855, ordained to the Priesthood soon afterwards, and emigrated to Utah in 1863, crossing the Atlantic in the ship *Amazon*, which sailed from London, England, June 4, 1863, and the plains in Capt. John W. Woolley's ox-train, which arrived in Salt Lake City, Oct. 5, 1863. He settled in Salt Lake City, where he has resided ever since. Oct. 16, 1883, he left home on a mission to England. He labored in the London Conference and returned to Salt Lake City, Nov. 10, 1885. At home he has taken an active part in public affairs for many years, having filled the position of Ward clerk and been an officer in the Ward Sunday School and Y. M. M. I. A.

DOUGALL, (MARIA YOUNG,) Counselor in the General Presidency and also in the Salt Lake Stake Presidency of the Ladies' Mutual Improvement Associations, is the wife of Wm. B. Dougall and a daughter of Pres. Brigham Young and Clarissa Chase. She was born in Salt Lake City, Utah, Dec. 10, 1849, and was raised in the Lion House. Her mother died when she was but a child, and she received her youthful training from Sister Zina D. Young. Her mother's other children are Mary E. (now deceased), Willard (now in the army), and Phœbe (wife of Walter J. Beatie). Sister Maria was married in 1868, and is now the mother of four children. She was appointed President

of the Y. L. M. I. A. of the Seventeenth Ward in 1882. In 1883 she was appointed first Counselor to the President of the Y. L. M. I. A. of the Salt Lake Stake, and in October, 1887, appointed by the Presidency of the Church to act as first Counselor to Sister E. S. Taylor in the General Presidency of the Y. L. M. I. A. of the whole Church. She has also served as Counselor to the President of the Seventeenth Ward Primary Association for several years.

DOUGALL, (WILLIAM BERNARD,) a member of the 8th Quorum of Seventies, a home missionary in the Salt Lake Stake and acting Teacher of the Seventeenth Ward, Salt Lake City, is a son of John Dougall and Catherine Macswein, and was born in Liverpool, Lancashire, England, May 3, 1843. His parents and ancestors were Scotch. His mother (then a widow) embraced the fulness of the Gospel in 1853, in which year, also, her son William was baptized. Two years later he emigrated to Utah with his mother, crossing the Atlantic in the ship *Juventa*, which sailed from Liverpool, England, March 31, 1855, and the plains in Noah Guyman's company, which arrived in Salt Lake City, Sept. 7th of that year. He settled in Springville, Utah Co. In 1861 he drove an ox-team to the Missouri River and back as a Church teamster, sent down after the poor. He made the round trip in Jos. W. Young's company and was gone five months. In 1862 and 1863 he made trips to Carson City and Sacramento, Cal., and in the spring of 1864 to Los Angeles—all by mule teams. In 1865 he learned telegraphy, and was notified to perfect himself in that art by Pres. Brigham Young in 1866. In May, 1866, he was called on an Indian expedition to Sanpete and Sevier Counties, returning in July. In December of the same year he was called to take a position on the Home Telegraph (now the Deseret) Line, and he was appointed to take charge of the office at Parowan, Iron Co. He remained there until May, 1867, when he returned to Salt Lake City, and was appointed to take charge of the Deseret Telegraph Office in that city in July following. Since that time he has been continuously connected with that institution, becoming secretary in 1874 and superintendent in 1876, which positions he now occupies. He was ordained an Elder in 1861 and a Seventy in 1875. In 1868 he married Maria C. Young, a daughter of Pres. Brigham Young.

DUE, (OLUF FREDERIK,) a member of the 3rd Quorum of Seventies and of the Fourteenth Ward, Salt Lake City, was born at Slemminge, Maribo Amt, Denmark, Sept. 15, 1836. His father, who is still alive, followed the profession of a school teacher for fifty years. Oluf served 7½ years to learn a trade, and when he reached the age of 21, he was taken for the soldiery, serving five months. In 1864 he participated for nine months in the war between Denmark and Germany, fighting the combined forces of Prussia and Austria, which at that time invaded Denmark. After the war he commenced the study of pyrotechny, to which he took a very great liking, and a few years later he was engaged as a "firework maker" for King Christian XI, of Denmark. Having in the meantime being convinced of the truth of "Mormonism," he was baptized April 1, 1869, by Elder Chr. Halvorsen, and in 1872 emigrated to Utah. Before emigrating he donated liberally to the Salt Lake City Museum, furnishing that institution with several hundred valuable articles. Two years after his arrival in Salt Lake City, he established himself as a florist and seedsman, which business he is still following. From 1872–77 he performed much labor for his departed relatives and friends; he was baptized personally in the Endowment House, Salt Lake City, for 5,000 dead, among whom about two hundred kings of different nations, and a great number of princes, dukes, earls and other persons of rank. Two of his wives were baptized for 2,240 dead females, and Elder Due and his wives together acted as proxy in 900 sealings. May 1, 1883, he was arrested on a charge of bigamy and incarcerated in the Utah Penitentiary, where he remained for three months among 65 criminals, and was finally admitted to bail. He was the first man who was cast into prison for polygamy under the Edmunds law. After his release he succeeded in having his case put off for nearly three years, but finally (March 1, 1886,) he was convicted of unlawful cohabitation, the bigamy case against him being dismissed, and sentenced by Judge Zane in the Third District Court to six months' imprisonment and to pay a fine of $300 and costs of suit. He served his term and 30 days extra for the fine, and was set at liberty Sept. 6, 1886.

E

EARDLEY, (BEDSON,) a member of the 23rd Quorum of Seventies and of the Seventh Ward, Salt Lake City, was born in Swaddlincote, Derbyshire, England, Nov. 20, 1832, was baptized in March, 1847, emigrated to Utah in 1856, crossing the Atlantic in the ship *Enoch Train*, and the plains in Daniel McArthur's hand-cart company, which arrived in Salt Lake City, Sept. 26, 1856. El-

der Eardley located in Salt Lake City, where he has resided ever since. In 1874-75 he performed a mission to his native country. He presided over the Liverpool and subsequently over the Norwich Conference, returning home as leader of a company of Saints which sailed from Liverpool, England, in the steamship *Dakota*, Oct. 14, 1875. Aug. 3, 1886, he was arrested on a charge of unlawful cohabitation, and placed under $1,000 bonds. He pleaded guilty and Feb. 21, 1887, was sentenced by Judge Zane in the Third District Court to six months' imprisonment, and to pay a fine of $300 and costs of suit ($40.) Having served his term of imprisonment and paid his fine, he was released from the Utah Penitentiary Aug. 22, 1887.

EARDLEY, (JAMES WALTER,) a member of the 10th Quorum of Seventies, a home missionary in the Salt Lake Stake and an acting Teacher in the Third Ward, Salt Lake City, was born in Salt Lake City, Dec. 1, 1854, baptized by his father James Eardley March 9, 1864, took an active part in Ward affairs generally from his earliest youth, and was for many years an active Sunday School officer. He has also served several terms as President of the Ward Y. M. M. I. A. In 1877 he made a business trip to the States, where he remained nearly a year, mostly in Missouri and Illinois. While being engaged in a coal-mine, in the latter State, he had a very narrow escape from being killed through an accident. In 1880-82 he filled a successful mission to the Southern States, laboring principally in Tennessee as a traveling Elder. He baptized 22 souls, organized three new branches of the Church and was exposed to considerable persecution, being threatened by mobs on various occasions, but always escaped unhurt. Shortly after his return home he was called to labor as a home missionary in the Salt Lake Stake. In August, 1884, when the dead body of Wm. S. Berry (who had been killed by the mob in Tennessee) was brought home, Elder Eardley, together with M. F. Cowley, was delegated to accompany the body to Kanarra, where Elder Berry's sorrow-stricken family resided.

EDDINGTON, (WILLIAM,) senior member of the High Council of the Salt Lake Stake, is a son of James Eddington and Eliza Seaton, and was born at Portsea, Portsmouth, Hants, England, Nov. 27, 1821, married Jane Hayles Feb. 8, 1844, embraced the fulness of the Gospel by being baptized April 26, 1850, was ordained an Elder in the Church Aug. 4, 1850, and was soon afterwards called to preside over the Portsmouth Branch of the Church, numbering over two hundred Saints. He occupied this position until he emigrated to Utah, when he crossed the Atlantic in the ship *Ellen Marie*, which sailed from Liverpool, England, Jan. 17, 1853; he arrived in Salt Lake City Oct. 10th of the same year. For several years after his arrival in Utah he taught school and also took a very active part in helping to establish home industries, educational institutions, fairs and public demonstrations. In September, 1855, he, in connection with Apostle Lorenzo Snow, also founded the Polysophical Society, which soon became very popular with the people and afforded intellectual amusements to hundreds who turned out regularly to attend the meetings. In devising new features for making the entertainments interesting, Elder Eddington was a most indefatigable and successful worker. Of late years his labors as a member of the Old Folks' Committee has been highly appreciated by the general public, and especially by the aged people for whose amusement and comfort he works with unbounded delight. During the "Buchanan war" Elder Eddington took an active part in the expedition to Echo Canyon, and for many years he served as a major in the 3rd Regiment of the Nauvoo Legion. He was ordained to the office of a Seventy by Robt. Campbell, Feb. 18, 1855, and became a member of the 8th Quorum. Soon afterwards he was chosen one of the Presidents of that quorum. When a new High Council was organized for the Salt Lake Stake, Oct. 16, 1859, Wm. Eddington was the first man chosen to serve in the same, and has acted as No. 1 in that body ever since—a period of 29 years—which goes to prove that he has served longer in the capacity of a High Councilor by far than any other man in the Church. Dec. 24, 1860, he was elected a regent of the University of Deseret. For eight years he filled the position of mayor of Morgan City, Morgan Co., where part of his family resided. While there he also acted as Counselor to the Bishop. Since he first became identified with the Church, Elder Eddington has ever been ready to "aid any project, having for its purpose the redemption of Zion, the establishment of God's universal government on the earth, and has endeavored to live according to that divine and higher life, which, although new to the world, is old as eternity."

EHRNGREN, (JOHN,) a resident of the Fourteenth Ward, Salt Lake City, was born near Upsala, Upland's Læn, Sweden, Dec. 9, 1836, baptized in 1864, and emigrated to Utah in 1865, crossing the Atlantic in the ship *B.*

S. Kimball and the plains in Miner G. Atwood's company. He located in Salt Lake City. In 1869 he was called on a mission to Sweden, where he labored as a traveling Elder in the Stockholm Conference for about one year, after which he presided over the Gøteborg and Jønkøping Conferences until he returned home in the fall of 1871.

EKMAN, (JOHN AUGUST,) a member of the 13th Quorum of Seventies and an acting Teacher of the Eighteenth Ward, Salt Lake City, was born in Høgstad, Jønkøping's Læn, Sweden, Dec. 15, 1833, was baptized by John F. Oblad, in Gotland, Feb. 15, 1864, labored as a missionary in the Stockholm Conference about six months and emigrated to Utah in 1869, crossing the Atlantic in the ship *Minnesota*, which sailed from Liverpool, England, July 15th of that year. He located in Salt Lake City. Being called on a mission to Scandinavia, he left home in the fall of 1877. He arrived in Copenhagen, Denmark, Nov. 27th, labored as a traveling Elder in the Stockholm Conference, Sweden, and returned home in July, 1879. Elder Ekman is a tailor by trade.

EMERY, (DAVID SEATON,) one of the home missionaries in the Salt Lake Stake of Zion, and a member of the 24th Quorum of Seventies and of the Sixteenth Ward, Salt Lake City, is a son of the late Henry Emery and was born in Salt Lake City, Utah, Feb. 21, 1861, baptized March 4, 1869, and ordained to the Priesthood when very young. In 1885-87 he filled a successful mission to the Southern States, laboring principally in the State of Mississippi, and presiding over the conference of the Church in that State one year and nine months. He returned home Dec. 3, 1887, having been absent over two years. He was exposed to severe persecutions, and on several occasions taken out by the mobs and threatened with death if he did not immediately leave the country and cease preaching, but he was never subjected to personal violence.

EMERY, (GEORGE RHODES,) a member of the 24th Quorum of Seventies and clerk of the Sixteenth Ward, Salt Lake City, is a son of the late Henry Emery, and was born in Salt Lake City, Utah, June 21, 1855, and baptized when about eight years old. At the age of fifteen he was ordained to the office of an Elder and received his endowments. Being called on a mission to Europe, he left home in the spring of 1878, arriving in Liverpool, England, May 26th. He labored in the Welsh, Manchester and Sheffield Conferences, presiding over the latter about one year, and returned home April 30, 1880. For a number of years after his return, he labored as a home missionary in the Salt Lake Stake and has from his early youth taken an active part in the Ward Sunday School and in local affairs generally.

EMPEY, (NELSON ADAM,) first Counselor to Bishop Millen Atwood, of the Thirteenth Ward, Salt Lake City, is a son of William Empey and Mary Ann Morgan, and was born at Preston, Province of Ontario, Canada, May 7, 1837, and came with his parents to Nauvoo, Ill., about the year 1840. There the family resided until the exodus of 1846, when they came west. Nelson was baptized by his father at Nauvoo, when he was about eight years old, and came to G. S. L. Valley in 1848. The family located in the City, where Nelson has resided most of the time since. In 1855 he was called on an Indian and exploring mission to the White Mountains. The mission was in charge of David Evans, of Lehi, Utah Co., and none of the brethren composing it were acquainted with the road, nor with the country through which they were to travel, but through the influence of Elder Empey, an Indian guide was secured at Fillmore, who piloted the party safely through. In September, 1855, he, together with others was called on a mission to the Elk Mountains, but having traveled as far as the Sevier River country, the company with which he traveled received news that the settlers already at the Elk Mountains had been attacked by Indians and forced to abandon their improvements and flee for their lives. Consequently the company sent out to strengthen the new colony returned. For a number of years he held the commission of captain of Company A (cavalry) in the Nauvoo Legion. During the "Buchanan war" he took a very active part in the defence, and did some excellent and important service. Together with three others (Geo. Grant, James McDonald and L. Eisign) he served as express messenger and was constantly on the move between the City and the camps in Echo Canyon and other points. He brought most of the official messages which passed between Governor Young and the army, and also President Buchanan's proclamation of pardon to the people of Utah. He was also employed as a special guard around the person of President Brigham Young, one of whose daughters he subsequently married. For seven years he accompanied the President on most of his round trips in the Territory. In early Utah days he also participated in a number of dangerous Indian expeditions, in which he exhibited much courage and skill. In 1867-68 he performed a mission to the Mud-

dy (now in Nevada), where he lost everything he owned at that place by a disastrous fire. After his return from that mission he was engaged for some time on the Union Pacific Railroad, as a contractor. In 1869-70 he filled a short mission to Canada, where he labored for several months among his relatives and former friends, being enabled to allay considerable prejudice existing against the "Mormons" in Utah at that time. In 1877-78 he filled a mission to Great Britain; he labored in the Nottingham Conference, part of the time as President of the same. In July, 1878, he was suddenly called home by cablegram, being wanted in connection with the administration of the Brigham Young estate. For many years he acted as one of the Presidents of the 13th Quorum of Seventies, and on Dec. 31, 1881, was ordained to the office of a High Priest and set apart to act in his present position as first Counselor to Bishop Millen Atwood. Elder Empey possesses many excellent qualities as a presiding officer in the Church. His charitable feelings toward the poor and the deep interest he takes in even the humblest member of his Ward, coupled with his natural kind and winning ways and his trueheartedness, has won for him a multitude of friends. As a member of the Old Folks Committee he has exhibited great veneration and esteem for age, and in his business relations, being a member of the firm of Clark, Eldredge & Co., he is universally known for his honesty and reliability.

F

FALDMO, (Mikkael Andreas,) a resident of the Brighton Ward, Salt Lake Co., was born in Mosjön, Nordland's Amt, Norway, Aug. 27, 1856, baptized by Elder Brynte Andersen, April 17, 1881, and about two weeks later ordained to the Priesthood and sent out to preach the Gospel. In August, 1881, he was ordained to the office of an Elder and appointed to preside over the Christiania Conference. Subsequently he labored in the Bergen Branch. He was a very zealous missionary and baptized a large number of people. There being no religious liberty in Norway, he was arrested three times for administering in the ordinances of the Gospel and imprisoned each time. On one occasion he was incarcerated for seven days on bread and water in Frederikshald. He emigrated to Utah in 1883.

FARMER, (Erastus G.,) a home missionary in the Salt Lake Stake and an active Elder of the Herriman Ward, Salt Lake Co., is a son of Edward John Farmer and Elizabeth E. Wright, and was born at Florence, Nebraska, June 29, 1861, his parents being then on their journey to Utah. He was baptized in Herriman by Bishop James Crane when about nine years old, ordained to the various grades of the Priesthood and called on a mission to the Southern States at the April Conference, 1883. He left home May 15th of that year, and was appointed to labor in North Carolina, where he baptized nine persons and also assisted in organizing a new branch of the Church in Mitchell County. He was mobbed several times; returned home Oct. 26, 1885. Since November, 1885, he has labored as a home missionary.

FARMER, (James,) an active Elder of the Herriman Ward, Salt Lake Co., was born at Leadbury, Herefordshire, England, Nov. 12, 1816, learned the trade of a stonecutter, and was baptized by Thomas Smith about the year 1846. He performed considerable missionary labor and assisted in raising up a branch of the Church at Witham; emigrated to Utah in 1856, crossing the Atlantic in the ship *Horizon*, which sailed from Liverpool, England, May 25th of that year, and came over the plains in Capt. John A. Hunt's company, which, after suffering severely from cold and hunger, arrived in Great Salt Lake City about the middle of December. The emigrants being overtaken by snow storms were obliged to leave all their goods, save their wearing apparel, at Devil's Gate. The following year, however, Elder Farmer was lucky enough to recover all he had cached there, while some $1,500 worth of goods which he had left at Laramie were never restored to him. His first wife Sarah Trussler, whom he married in 1841, died in August, 1851, leaving him five children. With his second wife, whom he married in Nottingham and who emigrated with him, he settled at Herriman, where he has resided ever since. He worked for several years on the Salt Lake City Temple as a stone-mason, and was foreman of a number of workmen who removed the old Temple foundation and subsequently put in a new and more solid one. At the time of the general move in 1858, he located temporarily at Pondtown, Utah Co. On various occasions he sent teams back to the Missouri River after the poor, and also furnished means for the emigration of 37 souls from England; most of those were his own relatives. Since he first located at Herriman he has taken an active part in building up that place, where he also has filled a number of local positions of responsibility and trust; was for many years an acting Ward Teacher,

His avocation is that of a farmer and stock raiser.

FARR, (ALMENA,) a member of the Seventeenth Ward, Salt Lake City, is a daughter of Henry and Sarah Randall, and was born in St. Lawrence County, New York, Nov. 28, 1814; removed, when about twenty years old, to Niagara County, where she embraced "Mormonism," being baptized by Elder Samuel Mulliner in April, 1843. Formerly she had been a staunch Methodist. In 1845 she migrated to Nauvoo, Ill., where she became the plural wife of Elder Winslow Farr, and passed through all the trying and self-sacrificing ordeals, under which the noble women who entered into polygamy in these early days suffered. Together with the rest of the family she left Nauvoo for the West in June, 1846, tarried at Winter Quarters and Kanesville nearly four years, her husband in the meantime performing a mission to the Eastern States. After her arrival in Great Salt Lake Valley, in 1850, she occupied a lone habitation near the mouth of Little Cottonwood Canyon, where she was often exposed to great danger from marauding Indians. Subsequently she lived on a farm on Big Cottonwood, where her husband died in August, 1866. Previous to his death she had removed to Salt Lake City, where she still resides. For forty years she has followed the profession of a midwife, in which capacity she has waited on thousands of the daughters of Zion. She is one of Zion's tried and faithful women.

FOLSOM, (HYRUM PEARSE,) a member of the 11th Quorum of Seventies and of the Nineteenth Ward, Salt Lake City, is a son of Wm. H. Folsom and Zerviah E. Clark, and was born in Buffalo, New York, Sept. 1, 1841, and removed with his parents to Nauvoo Ill., in 1843. He was baptized at Kanesville, Iowa, while journeying westward and came to Utah in 1860; located in Salt Lake City. In 1864-66 he filled a mission to England, where he labored as a traveling Elder in and subsequently President of the Durham Conference. Afterwards he presided over the Warwickshire Conference. He returned home with a company of Saints which crossed the Atlantic in the ship *Arkwright*, sailing from Liverpool, England, May 30, 1866. In 1868 he was called on a mission to "Dixie"; he settled at St. Thomas, on the Muddy, where he remained 2½ years, or until the place was abandoned by the Saints. Since then he has resided in Salt Lake City, and has filled numerous positions in the Priesthood in the various Wards, where he has resided. June 2, 1886, he was arrested on a charge of unlawful cohabitation and placed under bonds. When his case was called for trial in the Third District Court, he pleaded guilty, and was sentenced by Judge Zane, Sept. 25, 1886, to six months' imprisonment and to pay a fine of $300 and costs of suit. Having served his term and paid his fine, he was liberated Feb. 24, 1887.

FOLSOM, (WILLIAM HARRISON,) assistant Church architect and a resident of the Fourteenth Ward, Salt Lake City, was born at Portsmouth, New Hampshire, March 25, 1815, removed with his parents to Buffalo, New York, where he subsequently embraced the Gospel, being baptized in 1841. In 1843 he removed with his family to Nauvoo, where he worked on the Temple and became intimately acquainted with Joseph Smith, the Prophet. Early in 1844 he went east on a political mission, electioneering in favor of Joseph Smith as a candidate for the Presidency of the United States. His field of labor was Ohio; he returned to Nauvoo in the fall, resumed his labors on the Temple, was ordained into the 11th Quorum of Seventies, stood guard in times of danger and trouble, and took an active part in the defence of the city, when it was besieged by the mob; he was present at the dedication of the Temple, and participated in the Nauvoo battle in September, 1846. After the final expulsion of the Saints, he was camped with them on the Mississippi River at the time when the quails were sent by kind Providence to relieve the Saints in their great want. He located temporarily in Farmington Iowa, where he stayed during the following winter. There he was subjected to severe persecution. On one occasion he was taken out by the mob and hung by the neck three times, the last time until he was nearly dead, for no other cause than this: that he was a "damned Mormon." After the mob had left him, his friends had much difficulty in restoring him to life. After this occurrence Elder Folsom left Farmington and removed to Keokuk, where he remained a few years and then migrated to California, *via* New Orleans and Panama, arriving in San Francisco in 1849. For a number of years he carried on an extensive contracting and building business in Nevada City, Cal., and finally came to Salt Lake City, Utah, in 1860. There he soon established himself as an architect, contractor and builder, and was also chosen as assistant architect of the Church. He built the Salt Lake Theatre and City Hall, planned the Big Tabernacle for President Young, etc. Shortly after his arrival in Utah he was ordained to the office of a High Priest, and at the semi-annual

conference in October, 1862, he was sustained as a member of the High Council in the Salt Lake Stake of Zion. This position he occupied until May 9, 1874, when he was chosen as first Counselor to Geo. B. Wallace, President of the Stake. In 1871-72 he filled a short mission to the States, visiting Ohio, New Jersey, Virginia and other States. In 1877 he was called by the authorities of the Church to fill the position of architect and superintendent of the Manti Temple. To comply with this call, he settled temporarily at Manti, and has now ucarly completed his responsible task.

FORSSELL, (OLOF ALFRED THEODOR,) a member of the 4th Quorum of Seventies and of the Twentieth Ward, Salt Lake City, was born in Sala, Westmanland, Sweden, Sept. 24, 1844, baptized in Stockholm, Sweden, Oct. 10, 1865, and emigrated to Utah in 1866, crossing the Atlantic in the ship *Humboldt*, which sailed from Hamburg, June 2nd of that year. He located in Salt Lake City, where he has resided ever since—twenty years iu the Twentieth Ward. In 1877 he was called on a mission to Scandinavia, arrived in Copenhagen, Denmark, Nov. 27, 1877, and was appointed to labor as a traveling Elder iu the Stockholm Conference. This conference includes Swedish Finland, in Russia, where Elder Forssell opened up a new field of labor and worked successfully uutil he was banished from the country by the Russian government. He returned home in the summer of 1879.

FØRSTER, (JOHN BARTHOLOMEW,) a member of the 8th Quorum of Seventies and of the Thirteenth Ward, Salt Lake City, was born in Kallundborg, Holbæk Amt, Denmark, Aug. 12, 1815, received a common school education and learned the trade of a weaver. In 1840 he married Harriet (Henriette) Engel, and about four years later removed to the city of Copenhagen, where he aud his wife became members of the late P. C. Mønster's Baptist society in 1847. Iu 1850, when Apostle Erastus Snow and follow-missionaries arrived in Denmark, with the fulness of the Gospel, Mr. Førster and wife were among the first who believed and were baptized Aug. 12, 1850, as two of fifteen persons who on that day were baptized as the first fruits of the Gospel in Denmark. Shortly after his baptism Førster was ordained to the Priesthood and was sent out to preach the Gospel. He labored in various parts of Sjælland, and afterwards in Jylland, baptizing quite a number and preaching to thousands. He emigrated to Utah in 1862, crossing the Atlantic in the ship *Electric* and the plains in Capt. Joseph Horne's company, which arrived in Salt Lake City, Oct. 1, 1862. He located in that city, where he has resided ever since. In 1864 he yielded obedience to the priucipal of plural marriage by taking a second wife (Mary Nielsen). Sept. 18, 1886, he was arrested ou a charge of unlawful cohabitation aud placed under $1,000 bonds. When his case was called in the Third District Court, he pleaded guilty and was sentenced by Judge Zane, Oct. 1, 1886, to six months' imprisonment and to pay a fine of $300 and costs of suit. After serving his term in the Utah Penitentiary and 30 days additional for the fine, he was again restored to liberty April 1, 1887. He is now carrying on a grocery business on First East Street, Salt Lake City.

FOULGER, (HERBERT JOHN,) first Counselor to Bishop W. L. N. Allen of the Twenty-first Ward, Salt Lake City, was born in London, England, Jan. 10, 1848, baptized Oct. 23, 1862, and emigrated to Utah in 1863, crossing the Atlantic in the ship *Amazon*, which sailed from London, England, June 4, 1863; crossed the plains in Daniel McArthur's train, which arrived in G. S. L. City Oct. 3, 1863. He located iu that city where he has resided ever since. A few years after his arrival in Utah, he was ordained to the office of an Elder and subsequently became a member of the 17th Quorum of Seventies. July 5, 1877, he was ordained a High Priest and set apart to act as first Counselor to Bishop Andrew Burt, of the Twenty-first Ward, continuing iu that position until the death of the latter, Aug. 25, 1883. When the Bishopric was reorganized Oct. 21, 1883, he was chosen as first Counselor to Bishop Allen, and has since occupied that position. Oct. 31, 1885, he was arrested on a charge of unlawful cohabitation. When he was arraigned for trial in in the District Court, he testified in his own case, and on Feb. 26, 1886, he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300 and costs of suit, the latter amounting to $398.63. After having served his term and 30 days extra for his fine, the judge ordered that the fine and costs should be paid, which was finally done before he was released Sept. 2, 1886. Elder Foulger has, since his first arrival in Utah, taken an active part in public affairs. For a number of years he was employed as a foreman on the Temple Block; he also followed the business of a builder and contractor, was employed as a clerk iu Z. C. M. I., and now superintends the Twentieth Ward Co-op.

FRANTZEN, (ANDERS,) second Counselor to the President of the Scandinavian

meeting in Salt Lake City, and a resident of the Thirteenth Ward, Salt Lake City, was born in Skjævinge, Frederiksborg Amt, Denmark, Feb. 13, 1832, baptized by Elder Johan Ejlersen Nov. 10, 1854, ordained to the Priesthood soon afterwards and labored among the Saints in Copenhagen; ordained an Elder in the fall of 1855, and appointed to preside over a small branch of the Church, at Frederiksund; afterwards he again labored as a missionary in Copenhagen. In 1857 he was sent on a mission to Norway, where he labored successfully for over two years, and was imprisoned on bread and water five days in Christiania for having preached and baptized. In Stavanger he raised up a branch of the Church and also baptized a few in Christianssand and Bergen. Returning to Denmark in the beginning of 1860, he was appointed a traveling Elder in Aarhus Conference, where he labored until he emigrated in May, 1861. He crossed the Atlantic in the ship *Monarch of the Sea*, and arrived in Salt Lake City Sept. 12, 1861, where he has resided ever since, On his way to Utah in 1861 he married Marie Mortensen, and in 1864 he yielded obedience to the principle of plural marriage by wedding Trine M. Hald, with whom he had five children. She died March 8, 1883. Some time after his arrival in Salt Lake City, he was ordained to the office of a Seventy, and is now a member of the 8th Quorum. For many years he has labored as an acting Ward Teacher, first in the Fourteenth and now in the Thirteenth Ward. In February, 1877, he was sent on a mission to the United States, and labored about six months in Iowa and Nebraska, with headquarters at Omaha, where he assisted in organizing a branch of the Church. Elder Frantzen is engaged in the mercantile business and has a grocery store on First South Street.

FREEMAN, (JOHN HUCKBODY,) a member of the 4th Quorum of Seventies and of the Tenth Ward, Salt Lake City, was born on board a ship near Boston, Mass., July 16, 1827, came to England with his parents when two years old and was raised in Lincolnshire. He was baptized Oct. 20, 1848, ordained an Elder a week later and appointed to labor as a missionary in the Lincolnshire Conference. He continued as a traveling Elder in various parts of the country, until he emigrated to America, when he crossed the Atlantic in the ship *Emerald Isle*, which sailed from Liverpool, England, Nov. 30, 1855. While stopping temporarily in New York City, he married Elizabeth Brewer and removed with her to Wisconsin, where he lived until 1862, being engaged in the lumber business. Having in the meantime lost his wife by death he migrated to Utah, crossing the plains in Capt. H. W. Miller's train, which arrived in Salt Lake City Oct. 17, 1862. He located in the Tenth Ward of that city, where he still resides. In 1865 he participated in the Indian expedition to Sanpete, and in the fall of that year he removed to Weber County, where he became one of the first settlers of Eden, assisting in surveying that townsite. He remained there until 1875, when he returned to Salt Lake City, and the following year filled a mission to Arizona. When he came back for his family he was called on a preaching mission to the United States. He labored there from the fall of 1876 to July 1878, principally in Wisconsin.

FREEMAN, (WILLIAM HAMLIN,) a member of the 94th Quorum of Seventies and of the Herriman Ward, Salt Lake Co., was born near Concord, Calloway Co., Kentucky Dec. 25, 1833, removed with his parents to Caldwell County, Mo., when a boy, and afterwards to Johnson County, Ill., joined the camps of the Saints on Keg Creek, Iowa, in 1846 and came to the Valley in 1849. After living in G. S. L. City and on the Cottonwood Creek a short time, he settled at Herriman in 1852, where he has resided ever since. There he has acted as a Ward Teacher, Ward clerk, and filled numerous other responsible positions. Years ago he acted as a Counselor to the late James Crane, President of the Herriman Branch. In 1855 he filled a short mission to the Elk Mountains, during which he acquired a somewhat thorough knowledge of the Indian language, while endeavoring to teach the natives the principles of the Gospel and show them how to cultivate the earth. He remained on that mission until the Indians became hostile and broke up the settlement.

G

GARDNER, (HENRY,) a member of the 3rd Quorum of Seventies, leader of the Fourteenth Ward (Salt Lake City) Choir, and also a member of the Tabernacle Choir, was born in Cardiff, Glamorganshire, Wales, July 21, 1848, and baptized when he was about eight years old. He was successively ordained to the office of a Deacon, Teacher, Priest and Elder. In the latter capacity he presided over a district of the Cardiff Branch of the Church; emigrated to Utah in 1869, crossing the Atlantic in the steamship *Minnesota*, and arrived in Ogden June 25, 1869. In 1874 he married Elizabeth Johnson and located in the Fourteenth Ward, Salt Lake City, where he has taken an active part in public affairs, especially in

the Sunday School, where he fills the position of assistant superintendent. From his early youth he has been a singer in the midst of the Saints, and now takes a leading part in Zion's Choral Union.

GEDDES, (ARCHIBALD STEWART,) an active Elder of the Sixteenth Ward, Salt Lake City, was born at Plain City, Weber Co., Utah, Jan. 31, 1860, baptized when about eight years old, and ordained to the Priesthood when very young. He graduated as a normal student from the University of Deseret in the spring of 1879, being then 19 years old; after which he followed the profession of a school teacher for eight years. From his boyhood days he has taken an active part in public affairs, and now fills the position of President of the Sixteenth Ward Y. M. M. I. A. He also has charge of the primary department of the Sabbath School, containing nearly 200 pupils.

GODDARD, (HEBER S.,) a member of the Thirteenth Ward, Salt Lake City, is a son of Geo. Goddard and Mary Sutton, and was born in Salt Lake City, Sept. 25, 1863, baptized when about eight years old and ordained a Deacon a few years later. He took an active part in the Thirteenth Ward Sunday School and Y. M. M. I. A. Being ordained to the office of a Seventy and called on a mission to Great Britain, he left home May 10, 1884. After his arrival in Liverpool, he was appointed to labor in South Wales as a travelling Elder; he baptized 16 persons and returned home July 14, 1886. Since October, 1886, he has labored as a home missionary in the Salt Lake Stake of Zion. Elder Goddard is a member of the Tabernacle Choir and takes the lead of the singing in the Seventeenth Ward Sunday School.

GOLD, (CYRUS HENRY WHEELOCK,) senior President of the 14th Quorum of Seventies, and a prominent Elder of Brighton Ward, Salt Lake Co., is the second child of Joseph Gold and Sarah Thompson, and was born in Birmingham, Warwickshire, England, May 1, 1848. From the time he was eight years old he worked together with his father and later was employed as a farm boy. His parents were members of the "Mormon" Church at the time of his birth, but through the use of liquor his father became indifferent and lost his love for the Gospel, though very enthusiastic when in fellowship. His mother died when he had just turned 12 years old, and the children—eight in number—were scattered among relatives. Cyrus went to live with an uncle. When 13 years of age he commenced as an errand boy in the boot and shoe business and finally he became salesman in the same house. At this time he felt the lack of education most keenly, and although he worked from early morning till 9 o'clock at night, he attended school after that hour, and by this means was enabled to acquire the rudiments of a common school education. At the age of 16½ years he began to associate with the Latter-day Saints, and was baptized May 27, 1866. Aug. 28, 1865, he was bound apprentice to learn the shoemaker's trade in Birmingham. He was ordained to the office of a Deacon Aug. 6, 1867, and to that of a Teacher in 1868. Finally he emigrated to Utah with his two younger brothers, arriving in Salt Lake City July 28, 1869. The year previous he had sent his sister to Utah. He located in Salt Lake City. Dec. 26, 1870, he was ordained an Elder and received his endowments. Subsequently he became a member of the 13th Quorum of Seventies. March 27, 1871, he married Mary Willis. He presided over the Y. M. M. I. A. of the Sixteenth Ward and labored as Teacher of the theological class of the Sunday School. In 1879 he removed to Brighton, where he has presided over the Y. M. M. I. A., and has for seven years been superintendent of the Sunday School. In 1880 he was appointed President of the mass quorum of Seventies in ths Brighton District, being a President in the 2nd Quorum. In January, 1885, he was called to labor as a home missionary in the Salt Lake Stake, but was soon afterwards released with a view to give him opportunity to attend to his Sunday School duties. Aug. 8, 1886, he became senior President of the 14th Quorum of Seventies, through S. R. Bennion, the former senior President, being appointed to the charge of the Uintah Stake of Zion. Elder Gold is known as a faithful and trustworthy Elder in the Church. For many years he has taken a deep interest in home manufacture, and is throughout a public-spirited and enterprising man.

GOODMAN, (THOMAS,) a member of the 4th Quorum of Seventies and an acting Teacher of the Twenty-first Ward, Salt Lake City, was born at Watford, Hertfordshire, England, Nov. 21, 1834, baptized Aug. 7, 1850, labored for several years as a local missionary, presided over the St. Alban's Branch of the Essex Conference for five years, and subsequently over the Hertford Branch one year. He emigrated to Utah in 1862, crossing the Atlantic in the ship *Wm. Tapscott* and the plains in Capt. Ansel P. Harmon's train, which arrived in Salt Lake City Oct. 5th. He located in that city, where he still resides. In 1866 he partici-

pated in an expedition to Sanpete County sent out to protect the settlers against the Indians. In 1884 he filled a short mission to Arizona, but returned because of failing health. At home Elder Goodman takes an active part in public affairs, both of an ecclesiastical, political and social nature. He is an energetic Sabbath School worker, and is at present engaged as teacher of the primary department of the Twenty-first Ward Sunday School.

GRAY, (JOHN CALDWELL,) a High Priest and a member of the Thirteenth Ward, Salt Lake City, was born in Salem, Mass., May 24, 1820, and removed with his parents to Nauvoo in 1842. There he was baptized some time during the winter following. He was subsequently ordained to the Priesthood and received his endowments in the Nauvoo Temple; passed through the trying Nauvoo scenes, and was in the battle fought between the mob and the Saints in September, 1846. After the exodus he removed to St. Louis, Mo., where he remained until 1849, and then emigrated to Utah. He acted as second Counselor to Bishop Lytle of the Eleventh Ward, Salt Lake City, from July 27, 1851, to 1853. He then removed to the Thirteenth Ward, where he has since resided. Oct. 16, 1886, he was arrested on a charge of unlawful cohabitation and placed under bonds. When his case was called in the Third District Court, Oct. 30, 1886, he pleaded guilty and was sentenced to six months' imprisonment and to pay a fine of $50 and costs of suit. Having served his time and paid his fine, he was released from the Utah Penitentiary March 29, 1887.

GREEN, (EPHRAIM,) a member of the 16th Quorum of Seventies, was born at Rodman, Jefferson Co., New York, March 5, 1807, baptized in 1839, and in the summer of 1843 went to Nauvoo, where he made the acquaintance of the Prophet Joseph Smith and other leading men; after which he returned to New York. In the fall of 1845 he removed to Nauvoo, left there with the first company of Saints for the western wilderness early in 1846, and stopped at Garden Grove, where he buried his wife. While there he learned of the demand of the government for a battalion of 500 men and enlisted. He marched as a sergeant in Company B through to California. On the journey he suffered severely from the want of food and excessive marching; he was also sick part of the time, and on several occasions was so exhausted that he had to crawl into camp on his hands and knees. After the arrival of the Battalion in California, he received his discharge and started for the G. S. L Valley. He was working on Sutter's mill-race when gold was first discovered in California, and subsequently worked at the mines, together with his companions, until 1848, when he came on to the Valley. He resided in G. S. L. City until he was called on a mission to the Sandwich Islands. He filled that mission faithfully and honorably. In 1865 he was called to go again to the same Islands, and returned in August, 1868. Previous to this he participated in numerous Indian expeditions and was one of a company of Indian missionaries sent to the White Mountains in 1855. In the fall of 1869 he removed to Rockport, Summit Co., where he resided until the time of his death, which occurred Oct. 6, 1876. Elder Green was a man whom everybody who knew him intimately loved; he was a generous, warm-hearted, true man, strong in his affections and friendship and thoroughly devoted to his religion. That he was permitted to hear the Gospel and to yield obedience to its requirements was a never-failing source of joy to him from the time of his baptism until his death, and as a consequence he never faltered, doubted or grew indifferent in relation to the Latter-day work.

GRIFFIN, (WILLIAM,) second Counselor to Bishop Speirs, of the Tenth Ward, Salt Lake City, was born in Coaley, Gloucestershire, England, Nov. 15, 1815, learned the profession of a merchant, was baptized in Salt Lake City in the fall of 1849, labored as a Teacher, Priest and Elder in the Birmingham Conference, raised up a branch of the Church, over which he presided for a number of years, and finally emigrated to America, crossing the Atlantic in the ship *George Washington*, which sailed from Liverpool, England, March 28, 1857, and landed its passengers at Boston. Elder Griffin resided at North Oxbridge, Mass., for two years, and then removed to Philadelphia, Penn., where he presided over the Saints in the south part of the city. Finally he came to Utah in 1861, and in crossing the plains in Jos. Horne's company he walked nearly all the way from the Missouri River to Salt Lake City, where he has resided ever since. Some time after his arrival in the Valley he was ordained a Seventy and also acted as a Teacher until June 20, 1877, when he was ordained a High Priest and set apart to act in his present position in the Tenth Ward Bishopric.

GRIGGS, (THOMAS C.,) one of the Presidents of the 2nd Quorum of Seventies and an active Elder of the Fifteenth Ward, Salt Lake City, was born in Dover, County of Kent, England, June 19, 1845. Early

manifesting an interest in the teachings of the Elders of the Church of Jesus Christ of Latter-day Saints, he was, May 17, 1856, some two years after the death of his father, Charles Griggs, baptized in the Straits of Dover by Elder Thomas Liez. He emigrated from England in 1856, crossed the sea in the ship *Wellfleet*, and arrived in Boston, Mass., July 11, 1856. Here he remained with his widowed mother until the breaking out of the civil war. During his stay in Boston he was ordained to the office of a Teacher. A brass band, composed of members of the branch, led by Elder John Eardley, found young Griggs an active participant. The journey to Salt Lake City was made amid many thrilling incidents connected with the war. The strength of the company, traveling *via* New York City and the Lake Shore route to Chicago, was augmented by additions from the New York and Philadelphia branches of the Church. From Chicago they traveled to Quincy, Ill., ferried the Mississippi River, thence to St. Joseph, Mo., by rail, and Florence, Neb., by steamboat amid deck-hand profanity. Here they were met by the "Church" teams from Utah; crossed the plains in Capt. Joseph Horne's company, which arrived in Salt Lake City Sept. 13, 1861. Continuing his interest in instrumental music, he was successively a useful member for a number of years of Eardley & Croxall's brass bands. While at Fairfield (Old Camp Floyd), Utah Co., he became interested in vocal music, eventually becoming the leader of the vigorous choir of that settlement. On his return to Salt Lake City, he connected himself, in 1866-67, with the Tabernacle Choir, and has sung tenor under the conductorship of Professors C. J. Thomas, Robert Sands, Geo. Careless and E. Beesley. Early in 1870 Elder G. was elected leader of the Fifteenth Ward Choir, which position, with a few interruptions, he has diligently filled up to date. At the Jubilee Conference in April, 1880, he was called to take a mission to England. He left Salt Lake City April 12th, arrived in Liverpool on the 29th, and was appointed to labor in the London Conference. While on this mission he was appointed conductor of the Tabernacle Choir (see *Beesley, Ebenezer*), and aided much in the musical interest of the London Conference. After returning home in Nov., 1881, he was called to lay in the tomb his affectionate mother. In connection with Elder Grigg's musical labors, he has been very happy in the Sunday School cause, having acted as superintendent of the Sunday School since 1874, and for several years has been a member of the Deseret Sunday School Union board of officers. Aug. 30, 1886, he was ordained a President of the 2nd Quorum of Seventies, by Pres. A. H. Cannon.

GROESBECK, (HYRUM,) a home missionary in the Salt Lake Stake of Zion, and an active Elder of the Fifteenth Ward, Salt Lake City, is a son of the late Nicholas Groesbeck and Elizabeth Thompson, and was born in Springfield, Ill., July 19, 1854, came with his parents to G. S. L. Valley in 1856, was baptized in Salt Lake City when about eight years old, and has taken an active part in the Ward Sunday School, Y. M. M. I. A. and local affairs generally. Feb. 27, 1878, he was ordained to the office of an Elder. The following day he married Ann Elizabeth Maycock.

GRØNLUND, (NILS JOHN,) a member of the 3rd Quorum of Seventies and a resident of the Seventeenth Ward, Salt Lake City, was born in Gryby, near Lund, Malmahus Læn, Sweden, Oct. 13, 1844, baptized by Peter Nilson Sept. 18, 1865, labored as a missionary in the Stockholm Conference (Sweden) about two years and emigrated to Utah in 1869, crossing the Atlantic in the steamship *Minnesota* and arrived in Ogden, Utah, Aug. 6th. He located in Salt Lake City, where has resided ever since. In 1876 he visited his native country, leaving his home in May and returning in October of that year. While away he labored as a missionary among his relatives in Skaane, Sweden. In 1879-80 he performed a mission to New Zealand, returning, however, after a few months' absence because of ill health. Elder Grønlund is a successful merchant.

GUSTAVESON, (CHARLES JOHN,) a member of the 13th Quorum of Seventies and an active Elder in the Eleventh Ward, Salt Lake City, was born in Wadstena, Østergøtland, Sweden, April 11, 1842, baptized by N. C. Flygare, Dec. 31, 1862, and emigrated to Utah in 1866. He located in Salt Lake City, where he still resides. Being called on a mission to his native country, he left Salt Lake City in the spring of 1874, and arrived in Copenhagen, Denmark, Nov. 22 of that year. He labored as a traveling Elder and subsequently as President of the Skaane Conference; returned home in July, 1876. Elder Gustaveson is extensively known as an inventor of several useful contrivances, and has nine patents in the patent office at Washington. He also carries on the business of a saddler and harness-maker, and has a store on Second South Street, Salt Lake City.

H

HAMPTON, (BRIGHAM YOUNG,) one of the Presidents of the 13th Quorum of Seventies, and a member of the Twentieth Ward, Salt Lake City, is a son of Jonathan Hampton and Julia Foster, and was born at Kirtland, Ohio, Feb. 4, 1836. His father and mother were converted and baptized in 1833 by Pres. Brigham Young, who subsequently married them, and when their second child, the subject of this sketch, was born, Pres. Young blessed him and gave him his own name in full. In 1838 his parents removed in the famous Kirtland Camp from Kirtland to Missouri, from where they were driven by mobs, in common with the rest of the Saints in 1839. After a short stay in Quincy they located temporarily at Fairfield, Ill., where young Brigham was baptized by his father Feb. 4, 1844. Soon afterwards (Dec. 30th) his father died and was buried at Nauvoo. In 1845 his widowed mother removed with her children to Nauvoo, where they lived in a house belonging to President Young, until the time of the exodus the following spring, when they removed to Jacksonville, Ill., being disappointed in not receiving the needed help for removing west with the Saints at the time expected. In Jacksonville Brigham learned saddlery and harnessmaking, and also the art of daguerrotype. June 22, 1855, the family started for Utah; joined the general emigration at Mormon Grove, near Atchison, Kansas, from which place they crossed the plains in Isaac Allred's train, which arrived in G. S. L. City Nov. 2, 1855. The next year B. Y. Hampton was ordained to the office of an Elder and received his endowments. He was also sent out by Pres. Young to learn surveying with Jesse W Fox, sen. Feb. 23, 1857, he was ordained a Seventy. In September following, when President Young called for volunteers without stating for what purpose, Elder Hampton and 42 others immediately placed themselves at the Presidents' disposal, and were sent north as an out-post guard to watch the movements of the army which was on the march against Utah. The expedition, which was under command of Andrew Cunningham, went as far as Snake River above Ft. Hall, and remained out until the following January (1856), when the brethren were called home by Pres. Young. After this Elder Hampton was sent on an Indian expedition. On the desert west of Grantsville, Tooele Co., they had an encounter with the savages, but no one was killed. At the time of the "general move" he was detailed as a guard in the deserted city, serving in that capacity until the soldiers had passed through and the people returned to their homes. Soon afterwards he, in connection with his brother, commenced business as saddlers and harness-makers. In 1863 he was called on a mission to "Dixie," but being attacked with sickness on the journey he was honorably released, at the request of President Young, and returned to the north. In 1866 he was elected constable of the 2nd Precinct, Salt Lake City, an office to which he subsequently was re-elected a number of times. In December, 1865, he commenced service as a police officer. Feb. 17, 1870, together with other officers, he had an encounter with some Camp Douglas soldiers, who fired on the police; but the latter gained the victory and arrested the offenders. Aug. 29, 1870, he and a number of others were arrested for having broken up the notorious whiskey establishment of Paul Engelbrecht two days previous. Subsequently they were indicted, and, after trial in the Third District Court, the jury returned a verdict against the defendants, awarding Paul Engelbrecht & Co. $59,063.25 for damages. The case was appealed. Sept. 25, 1871, Elder Hampton was appointed special guard around the person of Pres. Brigham Young. Oct. 19th following he was appointed deputy city marshal. Dec. 19th, he was arrested on a wicked charge of being connected with the murder of Dr. J. King Robinson in 1866, and imprisoned, together with others similarly charged and arrested. Through malice on the part of the Federal officials the prisoners were subsequently taken to Camp Douglas, where they remained until the U. S. Supreme Court decision in the Engelbrecht case overturned Judge McKean's judicial proceedings in Utah and declared void the indictment against over one hundred persons. This set Elder Hampton and his fellow-prisoners free on April 30th. On the following day the released brethren accompanied Pres. Young on a pleasant trip to Brigham City. Dec. 4, 1875, Elder Hampton was ordained and set apart as one of the Presidents of the 33rd Quorum of Seventies, continuing in that position until June 5, 1883, when he was removed to the Council of the 13th Quorum. From the time he was first employed by the city, Elder Hampton has served the city and county in numerous capacities, and has proven himself faithful and trustworthy in the discharge of his many and responsible duties. Because of the firm stand he has always taken in defending the rights of the people against unscrupulous and wicked men, he has been singled out by a certain class of officials as a special

object on which to wreak their vengeance, and, as this sketch shows, he has frequently suffered ill treatment at their hands, through having trumped-up charges preferred against him. For detecting the lewd and lascivious conduct of government officials and other men in high positions (who, when arrested, were invariably discharged by Judge Zane in the Third District Court, on motion of Mr. C. S. Varian, assistant U. S. prosecuting attorney for Utah), he was arrested on a charge of conspiracy. His trial commenced in the Third District Court (before a jury which was hostile to the defendant) on the 22nd, and was continued until the 30th, when he was sentenced by Judge Zane to one year's imprisonment in the county jail. This sentence was afterwards sustained by the Territorial Supreme Court. Elder Hampton served his term and was released Dec. 29, 1886. Throughout the whole proceedings Mr. Varian, the prosecuting attorney, manifested the greatest degree of vindictiveness and enmity towards the defendant.

HANNIBAL, (PETER CHRISTIAN,) a prominent Elder, was born in Copenhagen, Denmark, Feb. 8, 1821, went to sea when eighteen years of age and continued thus until he left his native land. For a number of years he was employed on a ferry at Copenhagen, bringing provisions and passengers out to the war ships lying at anchor in the sound. In the spring of 1851 he was baptized into the Church by Elder Ole Svendsen. In 1852-53 he emigrated to Utah, crossing the sea in the *Forest Monarch*, and arrived in Salt Lake City in J. E. Forsgren's company Sept. 30, 1853. He located with his family at Allred's Fort (afterwards Spring City, Sanpete Co.), but was driven out by Indians in the following December; he found temporary shelter in Manti. In 1855 he tried his hand at farming, but the grasshoppers did the harvesting. In that year also he made a trip to Iron County on foot. Afterwards he settled at Centreville, Davis Co. There he suffered considerably from poverty, not having the daily necessaries of life, nor sufficient clothing to shield himself and children from the cold. In the spring of 1857 he removed to Salt Lake City, and found employment for the Church on the Public Works, and with the exception of a short time spent in Springville, Utah Co., in 1858, at the time of the "general move," he has been employed by the Church ever since. For more than fourteen years his occupation was that of a lime burner, and for the last 17 years he has been employed as night watchman on the Temple Block.

HANSEN, (ANDREW JANUS,) an active Elder of the Big Cottonwood Ward, Salt Lake Co., was born at Holstebro, Ringkjøbing Amt, Denmark, Aug. 6, 1852, baptized Sept. 28, 1868, and emigrated to Utah in 1869, crossing the Atlantic in the steamship *Minnesota* and arrived at Ogden Aug. 6th. He located in Big Cottonwood, where he has resided ever since. He was ordained an Elder in 1870 and participated in the expedition to Arizona in 1873 under Capt. Horton D. Haight. Aug. 6, 1876, he was ordained into the 65th Quorum of Seventies and in the fall of 1878 called on a mission to the United States. He labored in Nebraska, opened up a new field, baptized five persons, and returned home in the summer of 1879. In 1882-84 he performed a mission to his native country, laboring in the Aarhus Conference (Denmark), and presiding over the Aarhus Branch for seventeen months. At home he has been active in the Sunday School, in the Y. M. M. I. A. and filled a number of responsible positions.

HANSEN, (FREDERIK HAABEL,) a member of the Pleasant Green Ward, was born at Skøttemarke, Marlbo Amt (Lolland), Denmark, April 13, 1845, baptized by Elder Mads Madsen, April 26, 1868, labored as a Teacher in the Thoreby Branch of Øernes Conference for four years, and emigrated to Utah in 1877, crossing the sea in the steamship *Wisconsin*. He located first at Peoa, Summit Co., and afterwards in East Mill Creek, Salt Lake Co. In 1878 he settled in Pleasant Green, where he still resides. June 25, 1885, he was arrested by Deputies Greenman and Collin on a charge of unlawful cohabitation, brought to Salt Lake City and placed under $500 bonds the following day. Oct. 8th he was tried in the Third District Court and convicted, and on the 5th of November he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300 and costs of suit. On the same day he was taken to the Utah Penitentiary, where he remained until he had served his term and 30 days extra for the fine.

HANSEN, (JOHN,) an active Elder of the Riverton Ward, Salt Lake Co., was born on the island of Fyen, Denmark, April 28, 1831, and emigrated to Utah in 1864, crossing the Atlantic in the ship *Monarch of the Sea*, which sailed from Liverpool, England, April 28th, and the plains in John Smith's company, which arrived in Salt Lake City Oct. 1st. On the journey over the plains Mr. Hansen was baptized by Patriarch John Smith, a few miles west of Laramie. April 22, 1865, he married Caroline Petersen, after which he resided for a number of years in

the First Ward, Salt Lake City; in 1869 he was a contractor on the Utah Central Ry., between Salt Lake City and Ogden. In 1870 he settled on the bench west of the Jordan River, on the present site of the Riverton Ward, where he built the first house on the upland. He also worked three years on the South Jordan Canal, spending altogether the sum of about $10,000. When nearly everybody else seemed ready to abandon the laborious task of completing the canal, Brother Hansen stuck to it manfully and with a determined will of making the undertaking a success. He was subsequently reimbursed to the amount of $6,000. In 1880-81 he filled a short mission to his native country. Returning he emigrated about a dozen poor people from his native country to Utah. At home he has labored as a Ward Teacher for many years, and when Gardnersville (now Riverton) was first organized into a branch, he acted as a Counselor to President Silcock. He has ever been ready with his time and means to help developing the resources of the country, and advance the cause of truth.

HANSEN, (PETER ERNST,) a member of the 10th Quorum of Seventies and an acting Teacher of the Second Ward, Salt Lake City, was born in Kajerød, Frederiksborg Amt, Denmark, Dec. 6, 1833, raised on a farm and received a common school education. He was baptized May 16, 1853, by Ebbe Jessen, and emigrated from his native land in December, 1855. He crossed the Atlantic in the ship *Jesse Munn*, which sailed from Liverpool, England, Jan. 3, 1854, and the plains in Ira Eldredge's company. He located in the Fifteenth Ward, Salt Lake City, but subsequently resided two years in Ogden, after which he moved back to the City. In 1856 he was a member of the expedition that was sent out to meet Edward Martin's hand-cart company, which was finally found in a perishing condition encamped in the snow on the Sweet Water. After untold sufferings the relief companies reached Salt Lake City with the surviving emigrants on the 30th of November. Elder Hansen took an active part in the Echo Canyon expedition, being a captain of Ten in the Utah militia. He made several trips between the City and Echo Canyon in the dead of winter, and when the City was abandoned by its inhabitants in 1858, he was detailed as one of the guards ordered to burn everything, in case the soldiers after their arrival in the Valley should continue hostilities. In 1859 he was sent by President Young to Green River to meet Robert F. Neslen's train of emigrants; in returning he had charge of the Scandinavian portion of the company. In 1861 he married Augusta Lund and in the fall of 1862 was called on a mission to southern Utah. Together with his wife he left Salt Salt Lake City Nov. 11th of that year and repaired to St. George, where he established a pottery (the first one in southern Utah) and took an active part in building up the town. He returned to Salt Lake City in 1869. While residing in St. George, he made several trips north after provisions. On these journeys he was often exposed to great danger from the Indians, who at that time were on the war-path and very bloodthirsty. On different occasions he was nearly surrounded by them, but always escaped unhurt, not always, however, without considerable parleying and resorting to buying their good will with presents. In 1864 he made a trip to Southern California, traveling with Captain Burt, to get building material for the town of St. George. After his return from his Dixie mission he settled permanently in the Second Ward, Salt Lake City, where he has resided ever since. Being called on a mission to New Zealand, he left home May 2, 1882, and arrived at Auckland after a tedious voyage. He labored in Banks Peninsula, Province of Canterbury, for some time, and subsequently in the Wairarapa District, on the North Island. Among the number baptized by him were a few Maoris, and he was the first Elder who introduced the Book of Mormon to the natives of New Zealand. He returned to Utah in the fall of 1883. At home Elder Hansen has taken an active part in ecclesiastical as well as secular affairs, and has labored hard to develop the resources of the country.

HARDY, (LEONARD GOODRIDGE,) a member of the High Priests' Quorum, a home missionary in the Salt Lake Stake and a resident of the Second Ward, Salt Lake City, is a son of the late Bishop L. W. Hardy, and was born in Salt Lake City, June 24, 1852, baptized when eight years old, and ordained to the office of an Elder when about twenty-one years of age, having previously been ordained a Teacher. He was one of the first settlers of Mountain Dell, in Parley's Canyon, and resided there for about fifteen years. June 21, 1877, he was ordained a High Priest and set apart to act as second Counselor to the late Bishop Alex. C. Pyper, of the Twelfth Ward, Salt Lake City, occupying that position until called on a mission to the United States in 1879. He left home in October of that year, labored in Indiana one year, part of the time alone, baptized five and returned home in the fall of 1880, because of ill health, the locality

where he labored being unhealthy. He has been a home missionary since the spring of 1885. In November, 1886, he was appointed to fill the unexpired term of N. V. Jones as collector of Salt Lake County, and at the August election in 1887 he was duly elected for that position, which he now holds.

HARROW, (HENRY,) second Counselor to Bishop Seddon of the Fifth Ward, Salt Lake City, was born in Romford, County of Essex, England, April 13, 1861, emigrated to New York with his parents in 1866, crossing the Atlantic in the ship *American Congress*. In New York, where the family remained for several years, Henry was baptized, and finally came to Utah, where he labored successively as a Deacon, Elder and Seventy. Nov. 30, 1884, he was ordained to the office of a High Priest and set apart to act in his present position. He is a printer by trade and has been an employe at the Deseret News Office for many years.

HENRICKSEN, (NIELS JACOB,) a member of the 7th Quorum of Elders, and of the Nineteenth Ward, Salt Lake City, was born in Raabylille, on the island of Møen, Denmark, Oct. 1, 1858, baptized by Carl Jensen, Feb. 11, 1879, and a few months later ordained to the Priesthood and sent out to preach the Gospel. He labored diligently and with considerable success on the island of Sjælland (Copenhagen Conference), baptized several persons and held a great many meetings. After being ordained to the office of an Elder he was appointed to take charge of a district. Finally he emigrated to Utah in September, 1881, crossing the Atlantic in the steamship *Wyoming*. Shortly after his arrival in the Valley he married and located in Salt Lake City. He is a stone-mason by trade.

HILL, (GEORGE WASHINGTON,) a Patriarch in the Salt Lake Stake of Zion, was born in Amestown, Atkins Co., Ohio, March 5, 1822, and removed with his parents to Illinois when about twelve years old. In 1843 he went to Dalles County, Missouri, where he married Zinthia Stewart, Sept. 18, 1845. She was then a member of the "Mormon" Church. By reading some Church works in her possession, Mr. Hill became convinced of the truth of "Mormonism," and started with his wife and her relatives northward to find the Saints. He first met them at Mount Pisgah, traveling westward, as they had just been expelled from Nauvoo, Ill. He followed the main body of the Church to the Missouri River, where he wintered with them and finally was baptized in June, 1847. That year he came on to the Valley, crossing the plains in A. O. Smoot's company. After wintering in the "Old Fort" two winters, he built a house in the Second Ward, Salt Lake City, in the spring of 1849. The following autumn he traveled with the first company of missionaries sent out from the Valley across the plains, going back to Missouri to settle up his temporal affairs. From this trip he returned in July, 1850, and settled in Ogden. In 1855 he was sent on a mission to the Indians on Salmon River, where he remained three years, during which time he baptized about 100 Indians. Since then he has been almost continuously engaged as an Indian missionary and interpreter. During the Sanpete Indian war in 1865-67 he rendered efficient aid as a peacemaker, traveling very extensively among the Indians in the mountains, often going entirely alone. In 1873 he was called to labor as a special missionary among the Indians and was subsequently ordained a Patriarch to the whole "House of Israel." He labored successfully among the Shoshones and Bannocks and other tribes, baptizing them by hundreds. On one occasion (Aug. 1, 1875,) he baptized over three hundred Indians in Box Elder County, and many of them who were sick were miraculously healed under his administration. (See Faith Promoting Series No. 2, page 89.) While residing for some three years with the Indians on Bear River, Box Elder Co., he was visited by a large number of Lamanites from other parts of the country, some of them coming from a distance of several hundred miles. Many of them had been directed by dreams or visions to come to him. He had charge of the Indians on Bear River, and it was while he was yet with them that they were driven away from their farms by the soldiers in 1875. Elder Hill has learned to speak four different Indian languages, and especially gained a thorough knowledge of the Shoshone tongue. Altogether he has administered the ordinance of baptism to about two thousand Indians.

HILLAM, (RODNEY,) a member of the 16th Quorum of Seventies and an active Teacher of the Tenth Ward, Salt Lake City, was born in Bradford, Yorkshire, England, Oct. 16, 1844, baptized by Millen Atwood, when about nine years old, and emigrated with his parents to the United States in 1856, crossing the Atlantic in the ship *Carovan*. He remained in Cincinnati, Ohio, for three years and came to Utah in 1859, crossing the plains in E. Stevenson's company; located in the Tenth Ward, Salt Lake City, where he has since resided. In 1866 he went to the Missouri River after the poor, as a teamster in Jos. S. Rawlins' train. In 1881-82 he per-

formed a successful mission to Great Britain, laboring as a traveling Elder in the Leeds Conference, where he succeeded in opening up a new field of labor. Elder Hillam has been an employe of Z. C. M. I. for many years, and is favorably known in the social circles of Salt Lake City.

HINTZE, (ANDERS,) a faithful Elder in the Big Cottonwood Ward, Salt Lake Co., was born at Hersløv, Roeskilde Amt, Denmark, Jan. 29, 1821, and was raised as a farmer. At the age of about 23 years he hired out to a merchant in the city of Roeskilde, with whom he remained for seven years, or until he got married in 1850. The following year he secured a good situation as a servant in a High School, where he gained an honored name for his trustworthiness and diligence. While thus employed he became convinced of the truth of "Mormonism" and was baptized June 12, 1861. Subsequently he was ordained to the Priesthood, and when the missionaries some time afterwards hired a hall in Roeskilde and commenced holding public meetings, a severe persecution arose against the few Saints in that city, during which Elder Hintze suffered severely. On one occasion several hundred persons broke up a meeting of the Saints, notwithstanding that Elder Hintze had paid the police authorities to keep order, and then proceeded to the house where Elder Hintze resided and raised a great disturbance, in the midst of which he was seized by one of the mobbers and held fast in a gate until his wife brought the police, who finally dispersed the mob. Elder Hintze was subsequently fined 10 Rigsdaler in court, for being a member of a "sect which was hated to such an extent as to incite the populace to mob him." He emigrated to Utah in 1864, crossing the Atlantic in the ship *Monarch of the Sea*. After spending the first winter in Salt Lake City, he settled at Big Cottonwood, where he resided until his death. Elder Hintze was universally known as a man of truth and integrity. In the midst of trials and disappointments he always stood faithful and unshaken in his religious convictions. He died at his residence in Big Cottonwood, March 5, 1888.

HINTZE, (FERDINAND FRIIS,) an active Elder of the Big Cottonwood Ward, Salt Lake Co., is a son of Anders Hintze and Karen Sophie Nikolaisen, and was born in Roeskilde, Roeskilde Amt, Denmark, May 13, 1854, baptized on his eighth birthday, May 13, 1862, and preached "Mormonism" to his school teachers. He emigrated to Utah with his parents in 1864. In 1877 he was called on a mission to the Northwestern States. He labored in Douglas, Washington, Saunders and Dodge Counties, Nebraska, and Pottawattamie County, Iowa, most of the time alone. He organized a new conference and assisted in baptizing between 30 and 40 persons. He returned home in May, 1878. Being called on another mission to the Northwestern States, he again left home in April, 1879, in company with Cyrus H. Wheelock, President of the Mission, and Elder C. N. Lund, of Mt. Pleasant, Sanpete Co. This time he labored in Michigan, Illinois, Iowa and Nebraska, baptized about thirty persons, organized several new branches of the Church, besides reorganizing a number of old branches, and returned home in 1880. In 1882 he was called on a mission to Scandinavia, but as he was about to start off, he was arrested by a U. S. marshal on the charge of breaking the Edmunds law. He was placed under $400 bonds, after a preliminary examination and afterwards brought up for trial. The prosecution, however, was unable to secure witnesses, and Elder Hintze was released on his own recognizanees. He then proceeded on his mission to Scandinavia in April, 1885, in company with other missionaries. After his arrival in Copenhagen, Denmark, he was appointed to labor in Aalborg, where he remained until June, 1885, when he left the country under order of banishment. His next field of labor was Norway, where he labored for about one year, after which he returned to Utah in July, 1886. After arranging his affairs at home, he started Nov. 1, 1886, on a mission to Turkey, having been called some time previous. He arrived at Constantinople Jan. 16, 1887, and commenced the study of the Turkish language. At last account he was laboring diligently to establish a branch of the Church in Constantinople.

HOWARD, (JOHN RICHARDS,) a member of the 13th Quorum of Seventies and an acting Teacher in the Twentieth Ward, Salt Lake City, was born at Fareham, Hampshire, England, Sept. 18, 1841. When three years of age he had a vision, in which he foresaw a scene which occurred seven years afterwards, namely, the destruction of Her Majesty's steamship *Birkenhead*. John accompanied his father, who was serving on board that ship on a voyage to Africa with troops for the Kaffir war. The ship was wrecked Feb. 26, 1852, off Dangerpoint, near Cape of Good Hope, running on a conical rock. Nearly five hundred people lost their lives, among whom was John's father, which left him an orphan, his mother having died

when he was only two years old. John, being then between 10 and 11 years of age, was among those who were saved. After returning to England, the admiralty sent him to a naval college and gave him four years' education, in order to qualify him for a seafaring life, after completing which he passed an examination at the college of Greenwich. Sept. 18, 1856, he received an appointment as a master's assistant in Her Majesty's service, which he subsequently surrendered and went into the merchant's service. Becoming dissatisfied with the treatment he received in the latter, he joined the navy and served three years and a half on board Her Majesty's steamship *Falcon*, which cruised on the west coast of Africa for the purpose of suppressing the slave trade. On board this ship he happened to meet a Latter-day Saint Elder, who lent him a book, by reading which he was converted to "Mormonism;" and after arriving in England he was baptized in the fall of 1862. In January, 1863, he was ordained to the Priesthood and called by Geo. Q. Cannon and sent out to labor in the Norwich Conference. He labored in that field for 16 months and then emigrated to Utah, crossing the Atlantic in the ship *Monarch of the Sea*, which sailed from Liverpool, England, April 28, 1864. On the voyage he filled the position of commissary for the company; arrived in Salt Lake City Sept. 5, 1864. He located in that city, where he has resided ever since, and has labored in various capacities for the general welfare of the people. In 1880-82 he filled a mission to England, laboring as a traveling Elder in the Nottingham and Leeds Conferences.

HOWE, (CHARLES ROSS,) a member of the 3rd Quorum of Seventies, and an acting Teacher in the Seventeenth Ward, Salt Lake City, is a son of Amos Howe and Julia Cruse and was born in St. Louis, Mo., Aug. 28, 1860, came to Utah in 1864, was baptized Sept. 2, 1868, labored as a Deacon and subsequently as an Elder and took an active part in local affairs generally from his earliest youth. In 1885-86 he filled a ten months' mission to the Southern States, laboring principally in Virginia and West Virginia; was released because of ill health, and returned home in August, 1886. Oct. 12, 1885, he was ordained to the office of a Seventy.

HOWE, (GEORGE EDWARD,) clerk of the 3rd Quorum of Seventies and an acting Teacher of the Seventeenth Ward, Salt Lake City, is a son of Amos Howe and Julia Cruse, and was born at St. Louis, Mo., July 14, 1858, and came to Utah with his parents in the fall of 1864. Being called on a mission to the Southern States, he left home Oct. 25, 1881, labored successfully in Missouri until Oct., 1882, when he returned home. Elder Howe is and has for many years been very active in the Ward Sunday School and the Y. M. M. I. A., having presided over the latter two terms. He also acts as school trustee and has filled several positions of responsibility.

HYDE, (ALONZO EUGENE,) second Counselor to Bishop John Tingey, of the Seventeenth Ward, Salt Lake City, is a son of the late Apostle Orson Hyde and Marinda N. Johnson, and was born in Kanesville (now Council Bluffs), Pottawattamie Co., Iowa, February 28, 1848; he removed to Salt Lake Valley in the year 1852 with his parents, and was baptized when about eight years old. He has officiated in the Priesthood since he was thirteen years of age. In 1867-69 he performed a successful mission to Great Britain; labored about eight months in the Manchester Conference and then presided over the Hull and subsequently over the Leeds Conference; returned home Oct. 17, 1869. In January, 1876, he left home on a mission to Oregon, where he, in company with Ezra T. Clarke, labored about three months, returning home in April following. Nov. 6, 1880, he was ordained a High Priest, and set apart to act in his present position. He is a merchant by profession, and has a place of business on East Temple Street, Salt Lake City.

HYDE, (FRANK HENRY,) a home missionary in the Salt Lake Stake of Zion and a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, is a son of the late Apostle Orson Hyde and Marinda N. Johnson, and was born in Nauvoo, Hancock Co., Ill., Jan. 23, 1846, removed with his parents to Kanesville, Iowa, where the family resided until 1852, when they removed to G. S. L. Valley. There Frank H. was baptized when eight years old. Shortly afterwards he was ordained to the Priesthood and labored diligently as a member of local organizations. In 1865, he participated in several expeditions against the Indians in the South, and was often exposed to great danger. On one occasion, while fighting the savages in Salina Canyon, his horse was shot under him and he had to make his escape on foot. In 1867-70 he performed a very successful mission to Great Britain, where he labored as a traveling Elder in the Manchester Conference and afterwards presided over the Sheffield Conference. He returned home in charge of a large company of Saints,

which sailed from Liverpool, England, on the steamship *Idaho* Sept. 7, 1870.

HYDE, (JOSEPH SMITH,) a home missionary in the Salt Lake Stake of Zion and a resident of the Fourteenth Ward, Salt Lake City, is a son of the late Apostle Orson Hyde and Ann Eliza Vickers, and was born in Spring City, Sanpete Co., Utah, Jan. 15, 1863, and baptized when about eight years old. In 1884-87 he performed a successful mission to the Sandwich Islands, laboring partly in the ministry, and preached on all the inhabited islands of the group; he also spent some time on the plantation, where he was employed as a school teacher and bookkeeper.

I

IRVINE, (ROBERT RALSTONE,) President of the 4th Quorum of Elders and superintendent of the Fourth Ward Sunday School, Salt Lake City, was born at Pollockshaws, near Glasgow, Scotland, July 15, 1844, baptized when about eight years old, and emigrated to Utah in 1864, crossing the Atlantic in the ship *General M'Clellan*, which sailed from Liverpool, England, May 21, 1864. He drove a 10-ox-team across the plains and arrived in Salt Lake City in October. He located in the city; was for five years employed with a surveying party on the Union Pacific Railway. In 1880-82 he filled a successful mission to Great Britain, labored in Aberdeen, Scotland, three months, then in Thurso six months, after which he presided over the Dundee Conference, until the consummation of that and the Glasgow Conference, after which he presided over the Scottish Mission. Returning he had charge of a company of Saints, which sailed from Liverpool, England, June 21, 1882, in the steamship *Nevada*. At home Elder Irvine has always taken an active part in public affairs, ecclessiastically, politically and socially, and especially has been an energetic and succeesful worker among the young. For many years he has been an employe of Z. C. M. I.

IVERSEN, (SOREN,) an active Elder of the Second Ward, Salt Lake City, was born in Rans, Vejle Amt, Denmark, Jan. 5, 1825, baptized by F. C. Sørensen, Dec. 7, 1851, labored as a missionary in the Store Lihme Branch of the Church about a year and a half and emigrated to Utah in 1853-54. He located in the Second Ward, Salt Lake City, where he still resides. May 24, 1860, he was set apart to act as second Counselor to Bishop Isaac Hill, of the Second Ward, which position he occupied until 1865, when he was called on a mission to Scandinavia. He arrived in Copenhagen, Denmark, Aug. 2, 1865, and was appointed to labor as a traveling Elder in the Aarhus and Fredericia Conferences. Subsequently he presided over the latter conference and returned home in 1867. From 1871-77 he acted as second Counselor to acting Bishop James Leach, of the Second Ward. Elder Iversen has always been known as a straight-forward honest man, willing to comply with any call made upon him to advance the cause of truth.

J

JACOBS, (ZEBULON,) a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, is a son of Henry B. Jacobs and Zina D. Huntington, and was born at Nauvoo, Ill., Jan. 2, 1842. His parents subsequently separated and his mother was sealed to the Prophet Joseph Smith. After the Prophet's martyrdom she was united in marriage for time to Brigham Young. She left Nauvoo with her children Feb. 14, 1846, and came to Winter Quarters, where the family remained until 1848 and then came on to the Valley. Zebulon was baptized by Apostle Ezra T. Benson in Salt Lake City in March, 1850. At the time of the "general move" he did considerable valuable service. Later, he drove an 8-mule team hauling lumber to Camp Floyd; he also hauled poles for the first overland telegraph line, and made three round trips to the Missouri River after the poor in 1861, 1862 and 1864. In 1866 he was called on a mission to Europe, on which he started the following spring and arrived in Liverpool, England, July 19, 1867. He labored in the Birmingham Conference, baptized over thirty souls and was finally released to return home because of failing health. He has been connected with the Utah Central Railway since its construction was first commenced in 1869, assisted in driving the last spike when it was completed to Salt Lake City, and has been connected with the running department of the road since 1870. He also worked two years in the company's warehouse. For many years he has been employed as a conductor on regular passenger trains.

JAMES, (DAVID,) an active Elder of the Seventh Ward, Salt Lake City, was born in Shrewsbury, England, Nov. 5, 1832. His mother died when he was seven years of age. He was brought up in the Episcopal Church, and raised in the gas works. So proficient did he become, that, at the age of sixteen, he took the place of a fitter as a journeyman and was made superintendent of the gas metres in Shrewsbury. He retained that position till he left for Utah. When he was

fourteen years of age he first became convinced of the truth of "Mormonism" and was baptized April 4, 1848, unknown to his relatives. The following November he was ordained to the office of a Priest, when he was only sixteen years of age. During the next two years he preached and distributed tracts in the neighborhood where he resided. He was next ordained an Elder by Franklin D. Richards and appointed to preside over the Asterly Branch of the Shropshire Conference. Jan. 2, 1853, he married Jane Humphreys, of Shrewsbury, and, with his wife, emigrated to Utah the same year, crossing the Atlantic in the ship *Elvira Owen*, which sailed from Liverpool, England, Feb. 15, 1853. He located in Draper, Salt Lake Co., where he remained until 1860, when he removed to Cache Valley, and became one of the first settlers and founders of Paradise, where he the following spring was ordained to the office of a High Priest and Bishop. He filled that position until 1873, when he, agreeable to council from Pres. Young, removed to Salt Lake City, to engage in his present business as a plumber and gas-fitter. In 1881 he went to his native country on business. One of the results of this visit was the emigration to Utah of his only brother and family. Elder James is favorably known as one of the leading business men in Salt Lake City, and as a member of the Church he has always been faithful and true

JENSEN, (JENS,) a member of the 10th Quorum of Seventies, and an active Teacher of the Second Ward, Salt Lake City, was born in Haugerup, Petersborg Sogn, Sorø Amt, Denmark, June 7, 1841, baptized by Ole Larsen, May 21, 1855, and emigrated to Utah in 1857, crossing the Atlantic in the ship *Westmoreland*, which sailed from Liverpool, England, April 25, 1857. Sept. 21, 1865, he married Jacobine Petrine Sørensen and located in the Second Ward, Salt Lake City, where he has resided ever since. Being called on a mission to Scandinavia, he left home in the spring of 1867, and arrived in Copenhagen, Denmark, July 27th of that year. He labored as a traveling Elder in the Fredericia and Aarhus Conferences (Denmark), and subsequently presided over the Aalborg Conference. He returned home in the fall of 1870.

JEREMY, (THOMAS EVANS,) a Patriarch in the Salt Lake Stake of Zion, was born in the Parish of Llanegwad, Caermarthenshire, South Wales, July 11, 1815, raised on a farm and received a tolerable good education. After his marriage he joined the Baptist denomination, but believed the principles of "Mormonism" from the time he first heard them proclaimed. March 3, 1846, he was baptized by Elder Dan. Jones, he being one of the first who embraced the fulness of the Gospel in Wales. On the evening of the day of his baptism he was ordained to the office of a Priest and soon afterwards, when the Llanybyther Branch of the Church was organized, he was appointed to preside over the same. By his continued efforts, being assisted also by other Elders, four new branches were raised up in the immediate neighborhood of where he resided. At that time Elder Jeremy lived on a large farm, which he had rented from a rich land-owner, the same as others in the same neighborhood. This land-owner, who was an enemy to the "Mormons", became very angry when he heard that Thomas E. Jeremy had united himself with them, and furthermore was spreading the doctrines of his creed among his other renters. On one occasion when Elder Jeremy brought him the half-yearly rent, this man commenced to abuse him and finally broke out in a passion, saying, "These damned night-dippers (meaning the 'Mormons') will lead you down to hell." Bro. Jeremy, in his usual calm and conservative manner, told him in reply that although he knew his duty to his landlord, and would do what was right to him, he considered it his privilege to serve God according to his own conscience; and he felt it to be his duty to obey God more than man. This exasperated the landlord, who commenced to curse and swear, but was immediately seized by a strange but mighty power, which hurled him back in his chair and made him speechless, while he foamed profusely from the mouth, and his limbs were twisted nearly out of shape. He finally lost his reason and never recovered from the attack. On one occasion Elder Jeremy, on his way to attend a conference meeting at Myrther Tydfil, South Wales, was crossing a high mountain on a cold stormy day, together with a companion, who, in consequence of the ground being slippery, stumbled and dislocated his ankle. The young man, whose name was John Rice and had only been a member of the Church a short time, sat down by the road side and wept, they being about seven miles from the nearest house, where they could procure any help. Elder Jeremy explained the ordinance of the laying on of hands to Brother Rice, and promised him that if he had faith he could be healed. He then placed his hands upon the young man's head and commanded in the name of Jesus Christ that everything in his body which had been dis-

located should be restored. He was immediately obeyed, and the young man, who was instantly healed, leaped to his feet, shouting for joy, after which the two continued their journey praising the Lord for the miraculous manifestation of His power. The young man's ankle was as strong and well as before the accident and Elder Jeremy testifies that when he was administering to the young man, he plainly heard the bones in the dislocated ankle click together as if being set by some unseen physical power. On another occasion when Elder Jeremy was shooting at a flock of crows, the barrel of the gun bursted, and one piece of it struck Elder Jeremy with such force in the forehead that he lost consciousness, and it was thought by those who saw him that he could not possibly live. Among the visitors on the occasion was a Baptist minister, who, on seeing him, declared that if he could get well, he would be willing to acknowledge that there must be some extraordinary power connected with him and his people. Through the faith and prayers of the Elders, Brother Jeremy recovered so quickly that he was out preaching to the people the following Sunday, three days after the accident had taken place; one week later he baptized three persons. The Baptist preacher, however, refused to believe, and when Elder Jeremy exhibited several pieces of bone which had been extracted from the ghastly wound, this disbeliever in miracles wickedly insinuated, that Elder Jeremy must have found some sheep bones in his field, and was thus trying to deceive the people. Elder Jeremy bears the scar from this accident in his forehead to this day, but has experienced no inconvenience therefrom since the time he was first healed. These instances are but a few of the many related by Elder Jeremy, who, on account of his unswerving faith and implicit confidence in the promises of God, has been the instrument in His hands in healing the sick, casting out devils, speaking in tongues, etc. The latter gift he has enjoyed to a great extent and has also, on several occasions, had the gift of interpretation of tongues. In 1849, Elder Jeremy emigrated to Utah, with his family, consisting of his wife and seven children and three other persons (one girl and two young men) that he paid for, crossing the Atlantic in the ship *Beuna Vista*, which sailed from Liverpool, England, Feb. 25, 1849. In crossing the plains, the company, in which he traveled, was snowed in on the Sweet Water, and before relief could be sent out from the Valley, the emigrants suffered much from cold and hunger. In one night seventy of their cattle died from cold and starvation. Elder Jeremy located with the Welsh Saints west of the River Jordan, near Salt Lake City, but shortly afterwards settled in the Sixteenth Ward, Salt Lake City, where he has resided ever since. From 1849-52 he presided over the Welsh meetings, which were held weekly in the city during that time. These meetings were often visited by some of the Apostles and were generally very spirited and interesting. In 1852 Elder Jeremy was called on a mission to his native country. He left home Sept. 16th of that year, and after a severe journey across the plains and a stormy passage over the ocean he arrived in Liverpool, England, Dec. 24, 1852. He was appointed to preside as Pastor over three conferences (Swansea, Llanelly and Caermarthen), and subsequently acted as Counselor to Dan Jones, in the Presidency of the Welsh Mission. After a successful mission, he returned home with a company of Saints, which sailed from Liverpool, England, in the ship *Chimborazo*, April 17, 1855. On the voyage he acted as a Counselor to Edward Stevenson, the President of the company. During the few following years Elder Jeremy and family suffered considerably from scarcity of food, the grasshoppers destroying the crops in the valleys of Utah. As long as he had any bread-stuff, he divided liberally with his neighbors, and when all was gone, he stood his chance with the rest of the people in subsisting on roots and other things which could sustain life for a time. At the time of the general reformation in 1856 he took a very active part in preaching to the Welsh Saints and exhorting them to renewed diligence. Later (1857-58), he participated in the expedition to Echo Canyon, making two trips out in the mountains. On one of these he served as captain of ten and on the other as captain of a company; he suffered considerably from cold and overexertion, and frequently had to make his bed on three feet of snow. In 1860 he was called on a mission to Europe. He arrived in Liverpool Dec. 12th of that year and was appointed to preside over the Welsh Mission. While acting in that position for about three years and a half several thousand people joined the Church in Wales. Geo. G. Bywater was his first and David M. Davis his second Counselor. He returned home in charge of a large company of Saints, which sailed from Liverpool, on the ship *General M'Clellan* May 21, 1864. In October following he was set apart to act as a a member of the High Council in the Salt Stake of Zion, a position which he occupied

until May, 1887, when he was released with honor because of his advanced years. Soon afterwards he was ordained a Patriarch. In November, 1875, he filled another mission to England, arriving in Liverpool Dec. 1st of that year. He traveled among the branches in Wales, and also attended to some private business; returned home in March, 1876. Elder Jeremy is one of the faithful and true Elders who have shown the same noble characteristics in times of prosperity as well as in times of adversity; he has ever been true to his God and his brethren and friends; his virtues and noble example will be held in honorable remembrance by future generations.

JOHNSON, (CARL GUSTAF,) an active Elder of the South Cottonwood Ward, Salt Lake Co., was born at Wittinge, Upsala Læn, Sweden, May 24, 1854, received a good common school education and was converted to the truth of "Mormonism" when a boy, in consequence of which he refused to be confirmed in the Lutheran Church. He was baptized May 1, 1869, when about fifteen years of age. A few months later he was ordained to the Priesthood and sent on a preaching mission when 16½ years old. He labored first in the Upsala Branch as a traveling Elder, then presided over the Westeraas Branch nearly 2½ years, over the Ørebro Branch three years and over the Stockholm Branch over one year. While filling the latter position he also acted as secretary of the conference. He spent altogether nine years continuously as a missionary in the Stockholm Conference, baptizing during that time about 300 persons. He emigrated to Utah in 1879, arriving in Salt Lake City, July 18th. He resided at Gunnison, Sanpete Co., about three years, filling positions in the Sunday School, Y. M. M. I. A. and also acted as a Ward Teacher. In 1882 he removed to Salt Lake County, where he has resided ever since, and taken an active part in public affairs, both of an ecclesiastical and secular nature. For a number of years he has been engaged in the mercantile business.

JOHNSON, (JAMES H.,) a home missionary in the Salt Lake Stake and an active Elder of the Second Ward, Salt Lake City, was born at Nidløse, Holbæks Amt, Denmark, Dec. 25, 1836, baptized by Anton Andersen June 18, 1855, labored as a missionary on Sjælland (Denmark) several months; emigrated to Utah in 1857, crossing the Atlantic in the ship *Westmoreland*, and arrived in G. S. L. City, Sept. 13th. He located in Brigham City, where he, the following spring, was delegated as a picket guard to burn the property, if the soldiers should continue hostilities. After the "move" he located in Salt Lake City, where he has resided ever since. In the year 1861 he went to the Missouri River as a Church teamster after the poor, making the round trip in Capt. Jos. W. Young's company. At the April conference, 1866, he was sustained as a Counselor to James Leach, President of all the Deacons in the Church, occupying that position until 1867, when he was called on a mission to Scandinavia. He left home in the spring and arrived in Copenhagen, Denmark, July 31st of that year. He presided over the Wendsyssel and subsequently over the Aalborg Conference, until his return home in the summer of 1869. From 1877-85 he acted as head-Teacher in the Second Ward, and has been a home missionary since the beginning of 1885. May 13, 1886, he commenced work as a member of the Salt Lake police force.

K

KIMBALL, (ANDREW,) one of the Presidents of the 30th Quorum of Seventies, is a son of the late Heber C. Kimball and Ann A. Gheen, and was born Sept. 6, 1858, in the old house now standing on the corner of North and East Temple Streets, northeast of the Temple Block, Salt Lake City. At the time of his birth his mother added two to the family (Alice A. and Andrew), then known as Annie's bouncing twins. During Andrew's early life his mother changed place of residence a number of times, the last time she removed to the old Hendricks place in the Nineteenth Ward, where Andrew has resided ever since. Sept. 20, 1866, Pres. H. C. Kimball took a goodly number of his children to City Creek, opposite the old mill, where the Patent Roller Mill now stands, and baptized one of them himself, showing the example, and then called upon David P. and Charles S., his eldest sons, to finish baptizing the group of ready children who were all over eight years of age. Andrew was among the number baptized. When Pres. Kimball died June 22, 1868, Andrew's mother was lying at the point of death, but recovered after a short time. Andrew attended school during the winter seasons and worked around home, looking after his mother, until he was about sixteen years of age, when he set out to earn means to support his mother and two sisters (Alice and Sarah), his two elder brothers (Samuel H. and Daniel H.) having left home to do for themselves. His employment consisted of railroading, ranching, farm work and finally tanning at the Co-op Tannery, where he was employed when his mother died, Oct. 12, 1879. In January, 1880, he com-

menced work as fireman on a locomotive for the U. C. Ry. Co. In September, 1878, he was ordained to the office of a Deacon under the hands of Bishop R. V. Morris and Counselors, the Bishop being mouth. He was ordained an Elder April 9, 1880, by Thomas Slight and received his endowments the same day. In the fall of that year he was chosen as first Counselor to Joseph R. Matthews in the Presidency of the 7th Quorum of Elders. June 9, 1884, he was ordained a Seventy by Lewis Perkins, and then chosen and set apart as one of the Presidents of the 30th Quorum by William W. Taylor. In May, 1881, he was badly scalded while firing on Engine No. 3 between Salt Lake City and Juab; after his recovery he worked in the U. C. Ry., shops, learning the machinest's trade. In a Ward capacity he has acted as a Block Teacher, as a Teacher in the Sunday School, as an officer in the young people's mutual improvement associations, and as trustee in the 19th school district. Feb. 2, 1882, he married Olive Woolley, a daughter of Bishop E. D. and Mary A. Woolley, of the Thirteenth Ward, Salt Lake City. Being called on a mission to the Indian Territory, he left home Jan. 28, 1885, in company with James G. West, leaving a wife and a three months old babe. He labored zealously among the Cherokee Indians, and the white people living in their country. On the 1st of August Elder Kimball and his missionary companion were both severely attacked with the chills and fever. In September Elder West was released and came home, leaving Elder Kimball alone, there being no other Elders in the Territory and but a few scattered Saints. Jan. 21, 1886, he was joined by Elders Ammon Green, jun., of West Weber, and Ammon Allen, of Huntsville, and on May 3, 1886, by Elder David Shand, of Manti, Sanpete Co. The four missionaries then divided up in two's and traversed the greater portion of the country occupied by the Cherokee nation and also extended their travels into the Creek and Choctaw Nations. They distributed tracts, circulated the Book of Mormon, pamphlets and copies of the *Deseret News* and preached in nearly all the settlements, but made only a few converts, though they gained many friends and were the instruments in the hands of the Lord in putting down prejudice and laying a foundation for a good work in the future. Elder Kimball suffered from the chills over three months, a part of which time he was alone, but was kindly treated by the Indians and also by many friends among the Whites. He baptized three persons and blessed several children. April 15th, Elder J. A. Booth, of Nephi, arrived in the mission. About the same time Elder Kimball received his release, only temporary, however, as he was still kept in charge of the Indian Territory Mission. April 21st, he parted with the Elders and their kind friend, Mr. Wm. H. Hendricks, who had made a home for the Elders for three or four years. When Elder Kimball thanked him for his kindness, he said: "Not at all, Mr. Kimball, you have done more for me and my people than I ever did for you." Brother Kimball, accompanied by Elder Ammon Allen, who was released because of ill health, arrived home on the 24th, and a few days later commenced work at Woolley, Young and Hardy Co's store. May 11th he was set apart to labor as a home missionary in the Salt Lake Stake of Zion. June 14th, being the anniversary of his father's birthday, the Kimball family met on Fuller's Hill, Salt Lake City, and had a general re-union. At a meeting of the heirs in the evening, Elder Kimball was chosen as administrator of what remained of his father's estate. At the reorganization of the Y. M. M. I. A. of the Nineteenth Ward, he was elected President by an almost unanamous vote. He has officiated as a Ward Teacher since returning from his mission, and at present acts as a Teacher in the theologieal class of the Ward Sunday School, fills the position of a school trustee of the 19th District and is a member of a committee to look after eleetion matters for the "Peoples Party" in the Third Precinct.

KIMBALL, (JEREMIAH H.,) a late member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, was a son of Heber C. and Amanda T. Kimball, and was born in Salt Lake City, Utah, Aug. 15, 1857, baptized Sept. 20, 1866, ordained an Elder in February, 1882, when he also married Josephine Davy. Dec. 28, 1886, he was called to perform a mission to Europe, and left home Monday, May 23, 1887. Wednesday night (May 25th), while traveling between Ft. Scott and Camas, Kansas, he fell from the railway train and expired the next day. He left a wife and two children (Alfred and Thella).

KIMBALL, (SOLOMON FARNHAM,) a member of the 13th Quorum of Seventies and of the Eighteenth Ward, Salt Lake City, is a son of the late Pres. Heber C Kimball and Vilate Murray, and was born at Winter Quarters, Omaha Nation, (now Florence, Nebraska), Feb. 2, 1847; emigaated to Utah the following summer. He was baptized by his brother, Wm. H. Kimball, in 1855; was a

member of Col. H. P. Kimball's command that was called to southern Utah and started May 11, 1866, to assist in subduing the Indians in the Black Hawk war. He participated in a number of dangerous expeditions and was gone three months. In the summer of 1869, in company with his brother David P. Kimball and sixty others, he was called on a mission to assist in settling up Bear Lake Valley. He remained there three years and was one of the founders of Kimball Town, now known as Meadowville. In June, 1877, he was called on a mission to Arizona, and on the 22nd of that month blessed and set apart for that purpose by Apostle Orson Pratt; starting on the 3rd of July, in company with his brother David and family. In crossing the Wallapie Desert the whole company came near perishing for the want of water; they lost nearly all their cattle. Elder Kimball and others went to work at Hackberry, a mining camp, and in two years time had procured another outfit, with which they continued the journey to Salt River Valley. He was set apart as a Teacher in the Mesa Ward, Maricopa Stake, Arizona, in 1882, and in 1883 he was called to preside over the Elders in that Stake. March 28, 1886, he was ordained one of the seven Presidents of the 90th Quorum of Seventies by Pres. Seymour B. Young, and during the summer of the same year was honorably released from his Arizona Mission by Pres. John Taylor, to return home to Salt Lake City.

KING, (EDWARD,) a member of the Sixteenth Ward, Salt Lake City, is a son of William King and Mary Prior, and was born in Dover, Kent, England, July 12, 1840, baptized together with his wife at the same place Nov. 16, 1864, by Elder E. Stocking, emigrated in June, 1869, to Canada, where he worked a short time, and in April, 1870, went to St. Louis, Mo., and arrived in Salt Lake City, Nov. 9, 1872. At the April Conference, 1880, he was called on a mission to England, and arrived in Liverpool April 29, 1880. He labored in the London Conference, traveling in the Kent and Essex Districts, and afterwards presided over the Kent District until released to return home with the company sailing from Liverpool, June 25, 1881.

KNOX, (WILLIAM,) one of the home missionaries in the Salt Lake Stake, a member of the 23rd Quorum of Seventies, and an acting Priest of the Seventh Ward, Salt Lake City, was born in Spittal, near Berwick, on the River Tweed, Scotland, July 5, 1815, learned the trade of a ship carpenter, was baptized in 1843, by John Frazer, as one of the first fruits of the Gospel in that part of the country, labored as a missionary in the county of Durham, England, for six years and emigrated to St. Louis, Missouri, in 1849. He came to Utah in 1855, and located in Salt Lake City. In 1857 he participated in an expedition to Blackfoot Fork of Snake River (now in Idaho), and has since his first arrival in Utah taken an active part in public affairs generally. He has labored for many years as a carpenter on the Temple Block, being foreman of the Church wagon shops.

L

LAMBERT, (CHARLES,) senior President of the 23rd Quorum of Seventies, and an active member of the Seventh Ward, Salt Lake City, was born at Kirkdeighton, near York, Yorkshire, England, Aug. 30. 1816, learned the trade of stone-cutter and commenced to work on the London & Birmingham Ry. when 19 years of age. Subsequently he was a contractor and builder on the York & North Midland Ry. He embraced "Mormonism" in Lincolnshire and was baptized July 12, 1843; a few weeks later he was ordained to the office of a Priest, and the following year he started for Nauvoo, Ill., crossing the Atlantic in the ship *Fanny*, which sailed from Liverpool, England, Jan. 23, 1844. After his arrival at Nauvoo he made the acquaintance of Joseph, the Prophet, his brother Hyrum and other leading men of the Church; he labored on the Nauvoo Temple until the walls were finished, and subsequently received his endowments in that building. He was ordained an Elder in the Church shortly after his arrival in Nauvoo and married Mary Ann Cannon in November, 1844. After the death of his wife's father, he was appointed guardian of his (Cannon's) younger children. He was also ordained a Seventy in the 11th Quorum, and in 1845 became a President of the 23rd Quorum. He participated in the Nauvoo battle in September, 1846, and was with the company that used the famous steamboat shafts, after first helping to make them into cannons. When the city of Nauvoo finally capitulated, Elder Lambert was seized by the mob and ducked several times in the Mississippi River, under the most hideous oaths and blasphemies imaginable. At last he succeeded in getting away and made his escape across the Mississippi; he was encamped with his family on the opposite bank at the time the quails came to the relief of the Saints. After assisting in getting all the sick and poor across the river, he traveled to the Missouri River, arriving there after untold hardships. He

built a small house in Winter Quarters, and then went to St. Joseph, Mo., where he worked at stone-cutting and building until the spring of 1849, when he started for Utah, arriving in G. S. L. Valley in the fall. He built one of the first adobe houses erected in Salt Lake City, a part of which is still standing. For many years he acted as clerk of the Seventh Ward, and has always been on hand with his means and ability to help on the work of God.

LANEY, (ISAAC,) of Haun's Mill celebrity, was born in Simpson County, Kentucky, Dec. 19, 1814, and removed when quite young to Macoupin County, Ill., where he embraced "Mormonism" and made a journey to Missouri in 1838, to visit the headquarters of the Church. He was staying temporarily at the Haun's Mills, in Caldwell Co., Mo., Oct. 30, 1838, when the little settlement was attacked by mobbers, who killed nearly twenty of the brethren. During the massacre he was wounded by five bullets, which passed through different parts of his body, but, strange to say, it never crippled him for life, although he suffered the most excruciating pains for months afterwards. During the first few days after he was wounded, he lay entirely helpless and could neither open his eyes or mouth, nor move a limb. Upon examining his clothing, twenty-three bullet holes were found through his underwear. After recovering sufficient to be able to travel, he returned to Illinois and remained there until 1846, when he joined the exiled Saints at Garden Grove, Iowa. There he remained one year and came to the Valley in 1847, crossing the plains in Bishop Edward Hunter's company. After spending two winters in the G. S. L. City fort, he located as one of the first settlers in the Tenth Ward, where he resided until the time of his death, except when absent on missions, of which he filled several. Thus, in 1857, he performed a mission to Snake River; a few years later he was called on a mission to southern Utah, during which he became one of the founders of Washington County, and in 1867-68 he also filled a short preaching mission to the States. Elder Laney was a faithful and zealous Latter-day Saint, generous at heart, pleasant and agreeable in his manners, and much devoted to his friends, who were very numerous, and he was highly respected by the Saints generally. He was a heavy built and active man, enjoying good health generally until the time of his death, which occurred in Salt Lake City, Oct. 31, 1873.

LAWSON, (JAMES,) one of the Presidents of the 24th Quorum of Seventies and a member of the Sixteenth Ward, Salt Lake City, was born in Kinross, Kinross-shire, Scotland, July 20, 1820, baptized in the city of Glasgow, Sept. 9, 1840, by Reuben Hedlock, and shortly afterwards ordained to the Priesthood and sent out to preach in Glasgow and vicinity, continuing thus until he emigrated. He learned the trade of a machinist and forger, and worked for Robert Napier & Sons, steamship builders, at Glasgow, most of the time from 1837-43. During this period he assisted in building some of the first steamships that ever crossed the Atlantic Ocean, such as the *Britannia*, *Arabia*, *Caledonia*, *Arcadia* and *Cambria*, all belonging to the Cunard line of steamers. He also worked on a number of war ships built for the British government and several vessels ordered for Turkey and the East India Company. Emigrating to America he crossed the Atlantic in the ship *Mitoka*, which sailed from Liverpool, England, Sept. 5, 1843. After his arrival at New Orleans he worked a few months on the river steamboats and afterwards as a machinist on the sugar plantations. In the spring of 1844 he started for Nauvoo, Ill., as a cabin passenger on a steamboat. Having proceeded up the river a distance of about fifty miles, he was suddenly awakened in the middle of the night by a terrible thud caused by the steamer striking a snag in the river. Not knowing what had happened, he sprang out of bed, and, as if by inspiration, jumped into a flat-boat, which was being hauled along-side the steamer; a few moments later the steamer sank with everything on board, most of the other passengers perishing in the river. Elder Lawson, together with a few others who were lucky enough to get on board the flatboat with him, drifted with the stream until towards morning, when their boat got into an eddy, over which some trees were hanging, and by taking hold of the limbs they succeeded in drawing their craft in under the bank and scrambled ashore. Elder Lawson, who was the only Elder on board, took the first steamer back to New Orleans, where he remained until fall, and then made his way to Nauvoo in safety. Some time after his arrival there he went to work for a wagon and carriage association, and before the Saints started for the wilderness he was very busy preparing traveling outfits for them. In 1845 he was ordained into the 27th Quorum of Seventies. In times of danger, when Nauvoo was besieged by mobs, Elder Lawson rendered efficient service as a policeman and special guard, being detailed to watch

the movements of the mobs, and was often exposed to great danger. Several times he narrowly escaped falling into the hands of the outlaws. Thus, on one occasion, when, together with six others, he was sent to Carthage on a scouting expedition, he ran right into the mobbers' camp; but by having presence of mind escaped unhurt. As a member of the "Spartan Band," Elder Lawson served under the command of the gallant Captain Wm. Anderson, which band of defenders exhibited so much bravery during the troubles at Nauvoo. Afterwards he served under Capt. Andrew L. Lameroux, whose company also exhibited unusual courage and determination in keeping the enemy out. On one occasion, when Mr. Bidamon (afterwards Emma Smith's husband) and other influential men advised the brethren to give up the defence and let the mobbers in, the whole company, although nearly tired out, rose to a man and declared they would all die first. Elder Lawson participated in the famous Nauvoo battle under Capt. Lameroux, after assisting in transforming the renowned steamboat shafts into cannons, which during the battle did good service. On the day after the battle Elder Lawson was one of a company that cut down a field of Indian corn which served the mobbers as a place of hiding. While performing this labor, they found traces of seventeen mobbers, who, during the battle, had been dragged away by their comrades as dead and wounded. After the capitulation of Nauvoo Elder Lawson crossed the river, and on the Montrose side he was surrounded by a company of some three hundred mobbers, who demanded that he should give up his arms; but he positively refused to comply with this request, saying that he would never do such a thing while alive. On hearing this a big ruffian sprang forward and demanded with a dreadful oath that he should put down his gun, but Elder Lawson immediately pulled the trigger of his double-shooter, and said he would lay the first man to the ground who attempted to take his arms away from him. They finally let him go off unmolested. After traveling a mile further, he met the mob's picked guard, consisting of five well armed men. They hailed him and inquired if he was a "Mormon." Upon being answered in the affirmative, he was ordered to stop, but instead of obeying, he covered them with his gun and thundered out, "Turn around, you cowards, or I'll blow you through." They immediately retreated. During all these difficulties he suffered almost continually with the fever and ague. In February, 1846, Elder Lawson crossed the river with Heber C. Kimball, but was sent back to help Widow Mary Smith and family away. He brought them safely to Winter Quarters, where he built several small houses and cabins. He was chosen as one of the Pioneers, but was afterwards excused and advised to come to the Valley with one of the first companies to prepare a home for Widow Smith, Consequently he crossed the plains in P. P. Pratt's company, and the following year (1848) met Widow Smith and family on the Bear River and brought them to the Valley. He spent the winter of 1847-48 in the G. S. L. City fort and in 1848 settled on the same lot in the Sixteenth Ward that he still occupies. In early times he fought crickets and grasshoppers and lived on short rations for months at a time. He was also one of the first settlers of Iron County, going there with Geo. A. Smith's company in 1850-51. At the request of Heber C. Kimball he returned north in the summer of 1851. In 1852 he went on a mission to the Sandwich Islands, where he labored 2½ years, and returned home March 29, 1855. On the road home, traveling by the southern route, he was robbed of his provisions and blankets by the Indians near the Rio Virgen, and reached Cedar City, Iron Co., in a starving condition. In 1856, in obedience to another call of the Church authorities, he went on a mission to Carson Valley, going by way of the Humboldt River. On that stream they had a fight with the Indians. Elder Lawson and others bought the Eagle Valley Ranch (the present site of Carson City) for $3,200, and commenced making improvements, but returned to Utah in the fall of 1857 because of the "Buchanan war." Elder Lawson never was compensated for the valuable property he left there. After returning to Utah he was detailed as a guard to accompany teams bringing provisions from the City to Echo Canyon, and made several trips between the two points. After the soldiers had entered the Valley he, in obedience to order, broke up a gang of camp followers, who had located themselves in the City and were a constant source of annoyance to the people. He attacked their camp alone, but being well armed he drove the whole gang across the river Jordan. Having removed his family to American Fork, Utah Co., in 1858, he was detailed as guard in the City, and after the troubles were over he established himself as a machinist, manufacturing plows and other implements; also machinery. March 17, 1865, he left home on another mission to the Sandwich

Islands. While there, in connection with George Nebeker, he established shops and built houses on the Saints' plantation (Laie), which was established at that time, and besides did considerable preaching on the island of Hawaii. Part of the time he also worked at Honolulu, together with Charles Boyden, using the means thus earned for the benefit of the mission. He returned to Utah in July, 1867. At home he has been an energetic worker, both in spiritual and temporal matters. He did the first heavy forging done in Utah, including the making of the first mill irons. In 1849 he also assisted in coining the first gold dust in the Territory, after making the drop hammer and other heavy machinery necessary for stamping it. For a long time he was the leading forger in the Territory and has of late years been employed by the U. C. Ry. Company.

LEACH, (JAMES,) second Counselor to Bishop Samuel Petersen, of the Second Ward, Salt Lake City, was born at Pilling Lane, Lancashire, England, May 2, 1815, and removed when about twelve years old to Preston. His mother was one of the first nine persons who were baptized in the river Ribble on July 30, 1837, as the first fruits of preaching the Gospel in England. In 1841 James Leach accompanied his brother-in-law and sister to Nauvoo, Ill., where he became acquainted with the Prophet and was baptized in November of that year. In 1844 (Dec. 25th) he married Isabella Daniels in St. Louis, Mo. He subsequently labored as a plasterer in the Nauvoo Temple. At the time of the general exodus in 1846, Elder Leach left Nauvoo and arrived in G. S. L. Valley the following year. Before leaving Nauvoo he had been ordained into the 30th Quorum of Seventies. In 1863 he was ordained a High Priest, and on Dec. 1, 1864, he was set apart to act as first Counselor to Bishop Phinehas H. Young, of the Second Ward, Salt Lake City, and after Bishop Young's removal from the city in 1871, Counselor Leach had charge of the Ward until a reorganization of the Bishopric took place—June 8, 1877—on which occasion he was chosen as first Counselor to Bishop Petersen. From 1865 till 1877 he acted as President of all the Deacons in the Church.

LEE, (WILLIAM ORME,) a member of the 30th Quorum of Seventies and an active Elder of the Nineteenth Ward, Salt Lake City, was born in Salt Lake City, Utah, Nov. 28, 1862, baptized by Orson Pratt, and ordained successively to the office of a Deacon, Priest, Elder and Seventy. He has also taken an active part in the Ward Sunday School, Y. M. M. I. A. and Ward associations generally. Nov. 17, 1886, he married Louisa Calder in the Logan Temple.

LEWIS, (JOHN SANDERS,) a member of the 3rd Quorum of Seventies, and leader of the Seventeenth Ward (Salt Lake City) Choir, is a son of Robert R. Lewis and Gwenllean Davis, and was born near Bedwellty Church, Monmouthshire, Wales, Nov. 14, 1835, raised in the faith of the Gospel and was baptized June 6, 1855. Three weeks later he was ordained a Deacon. In February, 1856, he emigrated to America in the ship *Caravan;* was ordained a Priest April 12, 1857, in the Frosty Valley Branch, Montrose Co., Penn., and ordained an Elder in the Syracuse Branch, Meigs Co., Ohio, in 1858. He emigrated to G. S. L. City in 1859, and drove a 6-ox team across the plains. The following six years he spent in the employ of President Brigham Young, after which he went farming. In October, 1859, he joined the 3rd Quorum of Seventies. In the spring of 1867 he was called on a mission to his native country. Before leaving, great blessings were pronounced upon him, and he was promised that the power of God should be made manifest under his administrations, that the angel of the Lord should go before him to prepare the hearts of the people to receive him, that the sick should be healed, devils cast out, the blind made to see, and the deaf to hear, and also that the raging elements should obey him; and to forward the work of the Lord, the dead even should rise. These promises were fulfilled to the very letter. Elder Lewis was very successful on his mission; wherever he went he always found friends, who in many instances knew of his coming beforehand, and were always prepared to receive him and make him welcome. At Aberkenfig he met with a young sister by the name of Jane Lloyd, who had become deaf through some cause or other and had been utterly unable to hear for some time, but on being administered to, she instantly received back her hearing. The next day he came across Brother Stone, clerk of the Swansea Conference, who had met with an accident by which one of his eyes was totally blinded. Besides this, inflammation had set in and affected his face back to his ear. But on being administered to, the pain left him instantly and his eyesight came back. On the same day he administered to Brother Hapgood, who was very sick; he was also restored to health. Shortly afterwards he visited Sister Allen, now of Provo, who was stricken with a paralytic stroke, and pronounced dead by one of the leading doctors

of Swansea; but when the ordinances of the Gospel were applied to her, she quickened and revived immediately. In a few days she was able to attend to household duties. On Christmas day (1868) Brother Lewis was in company with Elder Nephi Pratt, in Merthyr Town. The rain was falling in torrents, and the two Elders were walking under the same umbrella, on their way to a special meeting which had been announced for the evening. Knowing that the Saints in that country possessed so much zeal, the brethren feared that some of them might catch a deadly cold by venturing out, as they were likely to come from afar to attend the meeting. Consequently Elder Lewis made a motion that the rain should stop; and Brother Pratt seconded this, and both held up their hands in the middle of the street, when, to their great delight, the rain stopped instantly. On New Year's day (1869) they had another meeting at Aberdare. This also was a fearful wet day. Elders Lewis and Pratt were again walking under the same umbrella and standing in the street opposite the Welsh Press Building, when Bro. Lewis again proposed that the rain stop. Elder Pratt seconded the proposition, and the weather changed instantly. In both instances the weather became beautiful, and the best of times were had in the meetings appointed. During a visit Elder Lewis made to Bro. Barry Wride, President of the Tredegar Conference, he was invited to stay over night by a brother who was frequently tormented and possessed of evil spirits. This brother, like many others, gave Bro. Lewis and his companion his best room and bed, and betook himself to inferior quarters up-stairs. About midnight his son, a young man about eighteen years old, hurried down stairs and called the Elders up to administer to his father, who was possessed of evil spirits. On entering his room they felt the influence of those spirits so powerful, that they were nearly crushed to the floor. Elder Wride requested Bro. Lewis to be mouth in the administration, to which the latter consented, and the Lord honored their administrations and rebuke; the spirits left, and the man immediately came to. The next day, in a private conversation with this brother, the missionaries learned that those spirits had tormented him for 12 or 13 years, and every week or two they would get the best of him, in spite of his exertions to rebuke them and the administrations of the Elders. On one occasion, when in their power, he was plunged into a canal 15 feet deep, and came near sharing the same fate as the swine anciently, but after much exertion he succeeded in reaching the opposite bank. Bro. Lewis told him that he would have to do something besides praying, in order to be protected from those influences, and counseled him to keep the Word of Wisdom, promising if he did so, the evil spirits would never trouble him again. The brother pledged himself to comply with this counsel, and for eight years afterwards did so, and the spirits did not interfere with him all that time. But after this he became careless, fell back into his old habits, and directly the spirits returned, bringing reinforcements with them, and he finally died under their influences after gathering out to Utah. When Elder Lewis had been one year in the Swansea Conference, he shipped to Zion 135 Saints, the consequence of which was that he was left alone in a vacant conference house, as the people with whom he had been living had emigrated. There was no other place in town where he could be accommodated, without going to an outsider, which he wished to avoid, if it was possible. However, he was impressed very forcibly to go a certain brother, who lived in a very small, unhealthy house, and persuade him to move into the conference house, so that he could stay with him when in town. The man promised to give him an answer the next day. Bro Lewis then called again and was informed by the brother that he had concluded not to move, because there was a difference of threepence a week in the rent. In view of the great difference in the accommodations of the two houses, Elder Lewis felt that this was a very poor excuse, indeed; besides he would gladly have made up the difference in the rent. The next objection was that the man's boy was working at the pottery near by, it being convenient for him to come home for his meals. This excuse appeared rather plausible, but the boy himself wanted to move, and it was only about three minutes' walk to the other place. His third and last excuse was that he had a shed at the end of the house, in which he earned a shilling once in a while by doing small jobs of carpenter work. In the other house, however, there was a commodious underground cellar, with glass doors and windows, in which he could have turned a twenty-foot board, which was much better suited for a workshop than his shed. However, he did not move, and the result was that Bro. Lewis had to take up his quarters with an outsider. In less than two weeks the pottery stopped work, and the boy was thrown out of employment; the landlord gave notice that the rent would be raised

just threepence a week, and the man himself fell from the roof of the shed mentioned and broke one of his legs in two places, although the roof was only about four feet from the ground. This brother finally emigrated to Utah, but died soon after from the effects of this accident. Bro. Lewis assisted Elders John Parry and Elias Morris in administering to Nephi Pratt, who was taken down with the small-pox in Cardiff. Bro. Pratt was sinking very fast, and an experienced doctor in town had no hope of his recovery. It was about 11 o'clock at night when the Elders administered to him; and before they were through, he fell asleep. Next morning there were no traces of the small-pox on any part of his body, and in the afternoon he traveled by rail from Cardiff to Merthyr, a distance of 40 miles. Elder Lewis also assisted in casting a devil out of a sister in Tredacer Conference. The poor woman had suffered much, but was instantly relieved from her persecutor. At the commencement of his mission Elder Lewis had a vision similar to the one given to the Apostle Peter of old, when the Lord convinced him that the Gospel was for the Gentiles as well as for the Jews. While Elder Lewis in his vision was gazing on a great variety of living animals, a voice, gentle but impressive and piercing as electricity, spoke to him from the distance, commanding him to preach the Gospel to every creature. This he considered a guide for his future movements. He heard the same voice again about two months later. Elder Lewis says: "I could relate many more instances of the same kind, but I think this is sufficient for the present. I have witnessed a great many cases of healing, both at home and abroad. I have also seen cases where the administrations did not have the desired effect, and I have lost children of my own, who, with my most earnest prayers and all the faith I could muster, could not be rescued from an early grave. The reason for this will no doubt be made known to the Saints in the Lord's own due time, when we shall realize that the loss of relatives and friends by death is not such a terrible misfortune as it now appears to be."

LEWIS, (WALTER JOSEPH,) a member of the 24th Quorum of Seventies and an acting Teacher in the Sixteenth Ward, Salt Lake City, was born in Salt Lake City, Utah, June 25, 1854, baptized when about eight years old, and labored as a Deacon, Elder and Seventy successively. In 1877 he was called on a mission to Europe; left home July 18th of that year, and on his arrival in Liverpool was appointed to labor in the Welsh Conference. There he remained for 13 months, after which he presided over the Bristol Conference two months. He was then appointed to labor in the printing department of the mission office at Liverpool. He returned home in November, 1879. Elder Lewis is a printer by trade and is employed at the Juvenile Instructor Office.

LINDSAY, (MARTIN STEVENSON,) clerk in the Historian's Office, Salt Lake City, is a son of George Lindsay and Janet Stevenson, and was born at Armadale, Linlithgowshire, Scotland, April 28, 1861. When quite young he moved with his parents to the parish of Newbattle, in the county of Midlothian, where he was employed as a clerk in one of the Marquis of Lothian's offices, for a period of five years. Sept. 26, 1882, he was baptized in the river South Esk by Elder Joseph W. McMurrin, and confirmed the same day by the late Elder A. N. Macfarlane. He sailed from Liverpool with a large company of Saints in the steamship *Nevada*, Aug. 29, 1883, arriving in Salt Lake City Sept. 17th. April 14, 1884, he accepted a position as clerk in the Historian's Office, which he still retains. Feb. 10, 1887, he married Elvira Molin, late of Stockholm, Sweden, in the Temple at Logan.

LIVINGSTON, (CHARLES,) one of the Presidents of the 57th Quorum of Seventies and an active Elder of the Eleventh Ward, Salt Lake City, is a son of Archibald and Helen Livingston, and was born March 16, 1835, at the Shotts, Lanarkshire, Scotland, baptized in May, 1849, in Holytown Branch, Glasgow Conference, labored a short time as a Teacher and emigrated from Scotland Dec. 16, 1854, crossed the sea in the ship *Charles Buck*, and arrived in G. S. L. City Sept. 25, 1855. The first work he did in the Valley was helping to get the coping for the Temple Block wall. He was ordained a Seventy in the fall of 1857, and married Jane Harrocks May 25, 1861; was called by Pres. Brigham Young to go on the regular police force of Salt Lake City in the year 1864. He had served as a special policeman more or less for two years previous. In 1869 he was called to go to Echo, in Summit County, to stop the lawless doings of the gamblers, garroters, hurdy-gurdy houses and all the riotous traffic which was coming along with the building of the Union Pacific Railway. He was duly appointed a justice of the peace by the county court of Summit County, and received his commission as such from the governor of the Territory, Jan. 16, 1869. During the three months he remained

in Echo he had a very strong testimony of God's overruling providence in behalf of himself and those who labored with him in the interest of good morals, law and order. His next call was to go to Ogden, to help maintain the peace and order of that city against the lawless element which had gathered there after the completion of the Union Pacific and Central Pacific Railways to that point. It seemed as if the very worst elements of the country had followed up the construction of those roads. He remained in Ogden about four months, and after his return to Salt Lake City he resumed his duties as a member of the police force, continuing thus until July, 1880, when he was appointed supervisor of streets for Salt Lake City. He was one among many others called out when Johnston's army was on the march to Utah; he spent 22 weeks of the winter and spring of 1858 in the mountains, being a captain of ten in the Utah militia. During the Indian war in 1866 he was called to go to Sanpete County to protect the settlers. At that time he held the commission of a 1st lieutenant in the militia, and was gone on that expedition three months. Nov. 21, 1870, he was arrested, together with C. R. Savage and others, on a charge of treason and confined in Camp Douglas, for having paraded to music furnished by a new band. This affair was subsequently spoken of as the "wooden gun rebellion." During the greatest part of the time he has served as a police officer, he has also acted as deputy city marshal for Salt Lake City. Jan. 4, 1885, he commenced to labor as a home missionary in the Salt Lake Stake of Zion. He was set apart as one of the Presidents of the 18th Quorum of Seventies, and at the time of the reorganization of the Seventies a few years ago, he was set apart as one of the Presidents of the 57th Quorum. Elder Livingston has many friends and but few enemies. His unassuming manners, his kind and pleasant ways, and his high sense of justice and equity has gained for him the good will and respect of both "Mormons" and "Gentiles." Jan. 14, 1886, he was arrested on a charge of unlawful cohabitation, and was subsequently indicted by the grand jury. Oct. 14, 1887, he was sentenced in the Third District Court to six months in the Utah Penitentiary and to pay a fine of $100 and costs of suit. He was released from prison on a pardon from President Cleveland, Dec. 15, 1887.

LØVENDAHL, (SVEN MONSON,) one of the Presidents of the 72nd Quorum of Seventies, and an active Elder of the South Cottonwood Ward, was born at Matteryd, Christianstad's Læn, Sweden, Nov. 4, 1833, received a good common school education and learned the trade of a mason. He also gained a good understanding of blacksmithing, carpentry and farming. Having heard that his elder brother had embraced "Mormonism" in Copenhagen, young Løvendahl was sent by his parents and the parish priest to convert him back to Lutheranism. This was in 1855, but instead of converting his brother he himself became convinced of the truth of "Mormonism," through the almost laudable whisperings of the holy Spirit, while reading the Voice of Warning. He was baptized July 27, 1856, by Elder Mads Jørgensen. A few months later (Dec. 29, 1856) he was ordained an Elder by O. N. Liljenquist and sent out to preach on Sjælland, (Denmark). His first field of labor was the northwest part of the island. Subsequently he presided over the Thorslunde Branch of the Church and later over the Høsterkjøb Branch. After this he labored as a traveling Elder in the Aarhus Conference, and just before he emigrated he was appointed on a special mission to visit the nobility and other prominent people in the city of Copenhagen. He emigrated to Utah in 1860, crossing the Atlantic in the ship *William Tapscott* and arrived in Salt Lake City Oct. 5th. He drove a team for another man in crossing the plains, having spent all his means toward emigrating the poor. He settled at Lehi, Utah Co., where he resided three years, after which he bought a place in South Cottonwood, where he still resides. March 4, 1866, he was ordained into the 72nd Quorum of Seventies and subsequently chosen as one of the Presidents of that quorum. Elder Løvendahl has taken a very active part in many branches of home industry, has given employment to hundreds and labored hard himself to develop the natural resources of the country.

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MARKS, (STEPHEN ROWE,) a member of the 30th Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, was born in Carleon, Monmouthshire, England, Jan. 2, 1849, baptized when about eight years old, and emigrated to Utah in 1866, crossing the Atlantic in the ship *St. Mark*, which sailed from Liverpool, England, June 6, 1866. He located in Salt Lake City, where he has resided ever since. Having been called on a mission to the Northwestern States, he left home Jan. 11, 1882; labored in Ohio, Indiana and Illinois, presiding over the Indiana Conference most of the time; baptized 16 persons. For preaching the Gos-

pel he was taken out by a mob near Laurel, Franklin Co., Indiana, in the night between Sept. 11th and 12th, 1883, and stripped, together with his companion, D. F. Davis, and tarred and feathered. On two other occasions he was shot at by mobbers in ambush. He returned home in December, 1883. Elder Marks is a furniture dealer and carries on an extensive business on East Temple Street, Salt Lake City.

MAY, (FREDERICK JOHN,) a member of the 13th Quorum of Seventies and an acting Teacher in the Twentieth Ward, Salt Lake City, was born in Southampton, England, Jan. 17, 1844. Having relatives in Utah, he emigrated to America in 1866 and arrived in Salt Lake City the following year. There he became convinced of the truth of "Mormonism" and was baptized May 6, 1868, by James B. Lewis. In 1878-80 he filled a successful mission to Australia, baptized six persons, organized a branch of the Church, and preached in nearly all the large cities of that country; he also visited the Interior, and returned home in charge of a small company of Australian Saints in July, 1880. In 1882-84 he filled a mission to Arizona; he located in St. David, Cochise Co., where he filled the position of Bishop's Counselor and took an active part in building up the settlement. At home Elder May has taken an active part in all local affairs, having filled numerous positions of honor and trust. For many years he filled offices in the Ward Sunday School and Young Men's Institute.

MAYCOCK, (THOMAS,) first Counselor to Bishop Weiler, of the Third Ward, Salt Lake City, was born in the County of Warwick, England, Jan. 13, 1832. In his early life he followed the vocation of a gardener and later the business of brick making. He had from his early youth a religious turn of mind, and was a member of an English Church choir, but could not believe the doctrines taught by any of the sects with which he became acquainted. In 1850 he first met with the Latter-day Saints, and after hearing a brother speak in tongues he began to investigate the principles of the Gospel, which led to his acceptance of the truth, and he was baptized in May, 1851. On the following Sunday he was confirmed and ordained to an office in the lesser Priesthood and also received an appointment to assist an Elder in holding outdoor meetings. In the fall he was ordained an Elder and called to act as clerk of the branch. He continued in this calling and that of an outdoor preacher until 1859, when he emigrated to Utah, crossing the Atlantic in the ship *William Tapscott*. On that voyage he married Louisa Stantley, Elder Robert F. Neslen officiating. He crossed the plains with hand-carts, suffering considerably on the journey with a sore foot and for want of provisions. His wife walked by his side all the way to Salt Lake City, arriving Sept. 4, 1859. The following spring he located in the Third Ward, where he has resided ever since. He acted a short time as a Teacher, and in the fall of 1861 was ordained a High Priest and set apart to act as second Counselor to Bishop Weiler. He filled that position until the reorganization in 1877, when he was called to act as first Counselor. In 1880-81 he performed a successful mission to Great Britain, baptizing during his labors there about seventy persons.

MCDONALD, (FRANCIS,) one of the Presidents of the 72nd Quorum of Seventies and an active Elder in the Big Cottonwood Ward, Salt Lake Co., was born in the Parish of Lintrathen, Forfarshire, Scotland, Sept. 17, 1851, baptized by John Gillies in the spring of 1868, and emigrated to Utah the same year, crossing the Atlantic in the ship *Constitution*, which sailed from Liverpool, England, June 24, 1868. He arrived in Salt Lake City about the 1st of October, having stopped on the road a few weeks to work on the Union Pacific Railway. In 1879-80 he filled a mission to the Southern States. He labored successfully in Kentucky, having charge of the conference in that State, and was exposed to considerable persecution from mobs. At home he has filled numerous positions of honor and responsibility, and is now laboring as an aid to the Presidency of the Y. M. M. I. A. of the Salt Lake Stake. He has also acted as justice of the peace, school trustee, etc., in Big Cottonwood.

MCMURRIN, (JAMES LEAING,) a son of Joseph McMurrin and Margaret Leaing, was born in Salt Lake City, Utah, March 26, 1864, and baptized when about eight years old. A few years later he was ordained to the office of a Deacon. In 1880-83 he traveled extensively in various parts of Utah, Colorado, Wyoming, Idaho and Nevada, with a surveying party, and on one occasion, while working on the D. & R. G. W. Ry., he suffered considerable from cold and hunger. In 1884 he was called on a mission to Great Britain, arriving in Liverpool May 3rd of that year. He labored in Edinburgh, Scotland, for about six months, and subsequently in Belfast and vicinity, Ireland, where he met with good success, baptizing a goodly number of persons. He was also by direct manifestation of the Spirit of God led to obtain some very valuable genealogical in-

formation concerning his relatives. He returned home in May, 1886. Shortly after his return, he was called to labor as a home missionary in the Salt Lake Stake, in which calling he has labored successfully ever since.

McMURRIN, (JOSEPH,) first Counselor to Bishop E. F. Sheets, of the Eighth Ward, Salt Lake City, was born at Crossmyloff, near Glasgow, Scotland, July 14, 1821, baptized March 18, 1854, by Robert Graham, and emigrated to Utah in 1856, crossing the sea in the ship *Enoch Train*, and assisting in fitting out the hand cart companies at Iowa City. After his arrival in Utah, he located in Tooele, afterwards in Salt Lake City, where he followed the cooper business for about twelve years. He also joined the 43rd Quorum of Seventies, and on June 15, 1877, was ordained a High Priest and set apart as first Counselor to Bishop Sheets. June 29, 1885, he was arrested on a charge of unlawful cohabitation, and placed under bonds. When his case was called in the Third District Court, Feb. 9, 1886, he testified in his own case, and the jury promptly brought in a verdict of guilty. On the 23rd (Feb.) he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $300 and costs of suit. After serving his term in the Utah Penitentiary he was released Aug. 26, 1886. During the last twenty years, Elder McMurrin has been in the employ of the Church.

McRAE, (ALEXANDER,) Bishop of the Eleventh Ward, Salt Lake City, was born in Anson County, North Carolina, Sept. 7, 1807, removed with his parents to South Carolina, and afterwards to Iredell County, in his native State, where he learned the trade of a tailor. When about twenty years old he left home, and in March, 1829, inlisted in the U. S. Army in South Carolina; he served five years. After his discharge in 1834, he removed to Louisville, Kentucky, and subsequently married Eunice Fitzgerald, at New Castle, Henry Co., Ky. From there he removed to Ripley County, Indiana, where he embraced the fulness of the Gospel and was baptized in June, 1837, together with his wife. In September following he removed to Far West, Mo., where he was elected a captain in the 23rd regiment of the Missouri militia. During the persecutions and mobbings in 1838 he took a very active part in the defence, until he was betrayed into the hands of the enemy by Geo. M. Hinkle, together with the Prophet and other brethren, Oct. 31, 1838. With them he passed through all the hardships and mock trials to which they were subjected and finally was incarcerated in the Liberty jail. There he remained until the spring of 1839, when he, together with his fellow-prisoners, succeeded in getting away from the guard and escape to Illinois. At Quincy, where he remained for a short time, he was ordained to the office of a Seventy. Subsequently he removed to Ripley County, Indiana, and later established himself as a tailor in Nauvoo, Ill., and also assisted in various ways to build up that city. In 1844 he filled a mission to North Carolina, and returned to Indiana after the Prophet's death. In the spring of 1845 he returned to his home in Nauvoo, where he passed through all the persecutions and hardships which the Saints had to endure in those days. As a captain of the Nauvoo Legion he took an active part in the defence of Nauvoo, and rendered efficient service in the famous battle fought in September, 1846. Previous to this he had served as an aid-de-camp to General Don Carlos Smith. After the capitulation of Nauvoo he went to Winter Quarters, and later, located temporarily at Kanesville, Iowa. While residing in the latter place he was elected sheriff of Pottawatamie County. Finally, he came to G. S. L. Valley in 1852. Jan. 19, 1857, he was ordained Bishop of the Eleventh Ward, G. S. L. City, a position which he has occupied ever since. In 1869-70 he filled a mission to the States, laboring principally in Mississippi and Alabama.

MIDGLEY, (JOSHUA,) a member of the 8th Quorum of Seventies and a presiding Teacher of the Twelfth Ward, Salt Lake City, was born in Almonbury, Yorkshire, England, Oct. 15, 1832, baptized Sept. 20, 1846, and emigrated to St. Louis, Mo., in 1850, crossing the Atlantic in the ship *Argo*. He remained in St. Louis two years and crossed the plains in 1852; arrived in Salt Lake City, Aug. 26, 1852, and has been a resident of that city ever since. He was associated with Wm. Pitts' old Nauvoo brass band and played bass in the Tabernacle Choir for many years; he also played in the Theatre. At home he has taken an active part in public affairs, both ecclesiastically and politically. He is a painter by trade.

MILES, (WILLIAM HART,) a member of the Thirteenth Ward, Salt Lake City, was born in Southampton Township, Bucks Co., Penn., July 8, 1810, and baptized Sept. 17, 1839 by Benjamin Winchester, at Philadelphia. He was the second person baptized in that city. Some time after his baptism he was ordained to the office of an Elder and labored as a missionary under the direction of Jedediah M. Grant in Wilmington,

Delaware, Burlington, New Jersey, and other places. About the year 1841 he removed with his family to New York, where he was appointed by P. P. Pratt to preside over the Brooklyn Branch. Subsequently he was appointed by Apostle Wm. Smith to preside over the New York Branch, and was also ordained to the office of a High Priest. In 1844, when the friends of the Prophet Joseph Smith held political meetings throughout the country, in favor of his candidacy for the Presidency of the United States, Elder Miles and David Rogers were chosen, at a political meeting held in New York, to attend a national convention to be held in Baltimore. They were about to start for Baltimore when the news of the Prophet's assassination reached them. About the year 1845 Elder Miles was shipwrecked while going down the Hudson River from Albany to New York, on board the steamer *Swallow*. At a point opposite Athens, about 10 o' clock of a pitch dark night, and while the wind blew a gale amidst rain, hail and snow, the vessel struck a rock, broke in two and sank in a few minutes. Elder Miles providentially saved himsel by jumping on to the rock, while 125 passengers perished in the river. Elder Miles presided over the New York Branch until February, 1846, when he succeeded Elder Samuel Brannan in the Presidency of the New York Conference, embracing New York, Connecticut and Rhode Island. In the spring of 1847 he baptized John T. Caine, now Utah's delegate to Congress, in the Hudson River. About this time he was directed to gather a company of Saints with whom he traveled by stage and canal boats to St. Louis. He returned to New York the same season, and subsequently removed with his family to Cincinnati, Ohio. There he was appointed by Orson Hyde to take charge of a branch of the Church; remained there until 1854, when he, agreeable to council, moved back to New York, and was again appointed to preside over the Saints in that city, under the direction of Apostle John Taylor, who had been sent from Church headquarters to publish a paper (*The Mormon*) in New York. By the influx of foreign Saints (the emigration route having been changed, so that the Saints from Europe landed at New York instead of New Orleans as heretofore), the New York Branch of the Church increased rapidly in number, until at one time it contained about one thousand members. Subsequently Elder Miles was appointed to act as a Counselor to Geo. J. Taylor in the Presidency of the New York Conference. In 1861 he came west, traveling with Orson Pratt from New York to Council Bluffs, and crossing the plains in Captain Tanner's mule train, which arrived in G. S. L. City Sept. 10th. He left his family in New York. In the spring of 1862 he was sent back as a missionary to New York and was appointed to preside over the New York Conference. Late in the fall of 1866 he left New York with Robert Sharkey, who had been sent on a mission, but took sick in New York and had to return home. They arrived in Utah late in the fall, and the following spring (1867) Elder Miles returned to the States, traveling partly by stage and partly by steamboat back to St. Louis, Mo., where he tarried a short time and then proceeded to New York. There he remained, presiding over the Eastern States Mission, until 1869, when he emigrated to Utah, again leaving his family behind, together with $10,000 worth of property. In 1872-73 he performed another mission to the States, laboring principally in Philadelphia. Since then he has carried on a brush manufacturing business in Brigham City, Logan and Salt Lake City, having resided in the last named city since 1882.

MILLER, (GEORGE,) one of the Presidents of the 94th Quorum of Seventies, and a resident of the Herriman Ward, Salt Lake Co., was born in Uckfield, Sussex, England, Oct. 3, 1850, baptized in 1865 and emigrated to Utah in 1866, crossing the Atlantic in the ship *Caroline*, which sailed from Liverpool, England, May 5th of that year, and the plains in Capt. W. H. Chipman's company. He settled at Herriman, where he married Olive Butterfield Jan. 24, 1870. In the spring of 1886 he was called on a mission to Great Britain, where he is laboring in the London Conference. At home he has officiated as a Ward Teacher for a number of years and taken an active part in the training of the young, etc.

MITCHELL, (FREDERICK A. H. F.,) one of the Presidents of the 57th Quorum of Seventies, a home missionary in the Salt Lake Stake and a prominent Elder of the Eleventh Ward, Salt Lake City, was born in Sheffield, Yorkshire, England, July 14, 1835, and baptized in July, 1845, being then about ten years old. At the age of eleven he left school and from 1846 to 1849 was employed in learning the art of engraving and etching, acquiring quite a proficiency for a youth of his age. In 1849 he emigrated with his parents to St. Louis, Mo., crossing the Atlantic in the ship *Zetland*, which sailed from Liverpool, England, Nov 10th of that year. On the arrival of the family at St. Louis, in January, 1850, the parents and four other

members of the family were prostrated by "ship fever," Frederick alone escaping that disease, which circumstances left him wholly with the burden of supporting the family. He was at this time not yet fifteen years of age. Thus put, by necessity, upon the tax of his native ingenuity, he conceived the idea of bringing the skill which he had acquired in the art of etching to the support of the family. He daily visited the wealthy portions of the town and obtained various articles of cutlery, such as knives, scissors and other household utensils, to etch their owners' names and monograms upon the articles. By this means he was enabled to obtain ample support for the family until they all recovered. Subsequently, in the spring of 1850, he became employed in the mercantile dry goods establishment of McClelland, Scruggs & Co., which changed his life pursuit from a branch of art to the broad field of commerce. His parents, after the first year, left St. Louis and went into the country, where the father engaged in farming. When young Mitchell took service with the firm of McClelland, Scruggs & Co., he was but fifteen years of age, but so rapidly did he rise in the estimation of the members of the firm that, when he had been there two years, he was put on the staff of regular salesmen. Mr. Scruggs was one of the best commercial book-keepers, and he, taking a great interest in young Mitchell, taught him the art of book-keeping. Having also access to the Mercantile Library Institution, as one of its members, he was furnished with all the facilities of self-education, so that Elder Mitchell is known to-day as a man possessed of commercial and general useful knowledge. He is decidedly a man of self-culture, but, being constitutionally modest and reticent, he has never sought to display himself in society or to figure prominently in public affairs. When he was about to emigrate to Utah, the firm at St. Louis offered him very desirable inducements if he would remain. But the all-desirable object in his mind was to gather with the body of the Saints. He had joined the Church when he was only ten years of age; and, as natural with a young, earnest man, possessing a highly mental and religious organization, no commercial inducements could prevail where the higher duties of his life as a Latter-day Saint came in; this view is also to be taken of his entire career up to the present time. He left St. Louis in April, 1854, joined his family in Jersey County, Illinois, and with them gathered to Utah, where they arrived in September of the same year. He located in G. S. L. City, where he has resided ever since. Not long after his arrival in Utah he was ordained a Seventy and became a member of the 27th Quorum. While at St. Louis he had officiated among the Saints as a Deacon, and at the general conference held in G. S. L. City in October, 1855, he was sustained as a Counselor in the Presidency of the general Deacons' Quorum, occupying that position until called on a mission the following year. The commercial career of Elder Mitchell in Utah soon commenced. A few days after his arrival, he obtained employment in the firm of J. M. Horner & Co., of which William H. Hooper was the chief resident member. He remained in the service of this firm till the spring of 1856. Meantime, Nov. 15, 1855, he married Miss Margaret, daughter of Ralph and Ann Thompson, who has borne him twelve children. In the spring of 1856, Elder Mitchell was called on a mission to the Sandwich Islands. To reach his field of labor he engaged with the missionaries going from Utah, to settle Carson Valley, to drive their stock, performing that service simply for his supplies. Reaching Carson, he left them and proceeded thence to Placerville, Cal., the entire journey from G. S. L. City being performed on foot. He spent several months in California in the farming districts to obtain his outfit to the Sandwich Islands, and arrived at Honolulu in the latter part of September. During his mission he traveled extensively on all the islands of the group, excepting one, and acquired a very good knowledge of the Hawaiian language. In three months from his arrival he began to address the natives in their own tongue. The method he pursued was a very ingenious one. He procured a Hawaiian Testament, and, choosing a verse for his first lesson, set to work to master it, which he did by getting a native to read the verse, repeating it after him till he got the pronunciation. He then took his vocabulary and obtained the English meaning of the words; next set himself to translation, which he finished by comparing carefully with the English versions. The first lesson cost him days of study and practice; it being accomplished, he set himself to master one verse every day, until the whole chapter was committed to memory, and he was enabled to rehearse the chapter in both languages. Thus he obtained a fair comprehension of the native language and its idioms, besides practice in its utterance, and during his two years' mission this thorough training reached proficiency. In the summer of 1858, Elder Mitchell left the Sandwich Islands, all missionaries from Utah throughout the world

having been called home in consequence of the "Utah war." He worked his passage to San Francisco on board the bark *Fanny Major*. Arriving in California, he was appointed to visit the scattered Saints in the northern part of the State, from which he gathered a number of families and organized them into a company bound for Utah. They started on their journey in August, crossing the plains *via* the Humbolt route to G. S. L. City, the company being under his charge. Shortly after starting from Sacramento the company was joined by David M. Stuart's company from Oregon. They arrived in the city in the latter part of October, 1858. The people had just returned from their exodus south. The commercial business of Utah Territory being now renewed Elder Mitchell engaged with W. S. Godbe in his drug business, and remained with him two years. He next started on his own account, in 1861, in the commission business, going to California to make purchases for the people. Elder Mitchell was the pioneer in this line, and to his inspiring efforts, in opening the way for the people to purchase on their own account, is very much to be credited the advance of Utah's commerce, which also indirectly led to the co-operative mercantile movement. In the winter of 1863-64, he formed a co-partnership with W. S. Godbe, for the purpose of carrying on a commission business, and "Godbe & Mitchell" became quite famous as the "purchasing commission merchants" for the people of Utah. The object was to purchase supplies, from the smallest article to the heaviest machinery, to save to the consumers and establishers of home enterprises, bringing their importations down to the lowest possible advance upon first costs, charging from five to ten per cent., according to quantity. The rates of the regular merchants' profits at that time were, on staple goods, from fifty to one hundred and fifty per cent. It was a time when the regular merchants in Utah made fortunes out of the people very rapidly, so that the commercial enterprises of Godbe & Mitchell were looked upon as public-spirited movements, and such indeed was the intent of their projectors. Elder Mitchell was the purchasing agent of the firm, b it both of the partners yearly went to the States. The first year they purchased over $60,000 worth of goods for the people, and in 1865 and 1866, they purchased $150,000 worth each year, at the same rates of percentage. They opened the first year's supplies in the old store of Staines & Needham; the next year on the corner, where now stands the Deseret Bank; the third year in the Sharkey store, and the fourth year in the Godbe Exchange Buildings, then newly erected. Meantime three or four other firms, incited by the success of this firm, engaged in the same line, and Utah commerce was brought down to the more equitable basis of smaller profits, which soon was further reduced by the completion of the Union Pacific Railway to the Territory. About this period the star of co-operation rose in Utah's commercial horizon. The circumstances of those times led to the dissolution of partnership between Godbe & Mitchell, in the fall of 1868, by mutual consent, Elder Mitchell purchased the Godbe interest, and now sought to extend his base of commercial operations upon a more perfect plan, for the benefit of the people. Having, by the commission business, already saved to them from three to five hundred thousand dollars, and in view of the increasing facilities of transportation by the railway, the obtaining of the greatest amount of States supplies for the community at the least cost, upon a co-operative plan, was the subject of his serious consideration. He proposed to obtain a stock subscription, and, with the money thus combined in behalf of the community, to import merchandise and machinery, and, after deducting expenses, the profits were to be divided among the shareholders. The project designed that the stock should be divided among the people in small amounts, rather than centralized with the merchant capitalists—so that the consumer should obtain the gains arising from the business. It also designed to offer country co-operative organizations an opportunity to consolidate their capital with the general institution, which, in addition to carrying on the local business, would be identified with and interested in the general institution. For instance, an organization with a capital of $5,000.00, could subscribe to that amount in the capital stock of the general institution, and thereby become a kind of a branch organization, but independent in management and liabilities, interested in the welfare of the former, so far as its portion of the capital would be concerned. All such organizations, it was intended to supply with merchandise at five per cent. advance on cost, on thirty to sixty day's time, to the amount of their stock subscribed, holding as collateral security the said stock, as indemnity for any failure to meet their obligations. In the course of thirty days, say one-half of the first purchase would be sold, and payments to the amount made on the former purchases and new supplies obtained—and

so on from time to time, when, with economy and care, in a short time would be able to subscribe to a further amount in the capital of the general institution, and increase the local capital in trade—forming in a few years a commercial compact, that would defy and place it beyond all possibility for foreign interest not so identified with the general business to succeed in obtaining any support. It was also a part of the program to encourage the distribution of the capital stock in small sums to the masses (the artizan, the laborer, the farmer, etc., who would be consumers; hence the sole patrons to the commerce of the country,) and encourage no interest save such as were legitimately theirs, and successful union, socially and commercially, would be inevitable. From these hintings of a co-operative plan, it appears the present system was afterwards started, which deterred Elder Mitchell from prosecuting his design. Seeing the mercantile and commission business absorbed by the Co-op., he turned his attention to manufacturing tin and sheet iron ware. In this he was engaged till 1873. In 1868 Elder Mitchell was chosen as second Counselor to Bis' op E. D. Woolley, of the Thirteenth Ward, occupying that position until the spring of 1873, when he was called on another mission to the Sandwich Islands. Accompanied by his wife and five children he left Salt Lake City in May, 1873, and arrived at Laie, on the island of Oahu, June 3rd following. Soon after his arrival he took charge of the mission as successor to Elder Geo. Nebeker. In addition to his ministerial labors, he had the charge of the sugar interest, established with the view of furnishing the natives with remunerative labor, to induce them to gather on the property of Laie, which had been purchased under the direction of Pres. Brigham Young, for a gathering place for the natives. During Elder Mitchell's residence at that place, Laie was honored with a visit by his majesty, King Kalakua, accompanied by a number of distinguished members of his family, and a retinue of nearly a hundred others. One of the objects of his majesty's visit to the "Mormon" headquarters was to learn personally the character of their work among his people, and the influence they exerted among them. Some 500 or 600 Hawaiian Saints were assembled in honor of the occasion. The King addressed them, expressing his unqualified appreciation of all he had seen of the labors of the "Mormon" missionaries, and urged that they should observe the principles he had heard enunciated by their President. So deeply did he appreciate the efforts of the Elders among his people, that publicly, on several occasions, he spoke in commendation of it, and referred to them as an example of what he would have all his people to be. He gave Elder Mitchell an invitation to visit him in Honolulu, which he did on several occasions, and found him highly interested in the history of the people of Utah, their exodus from the Eastern States, the divine mission of Joseph Smith the Prophet, and the Saint's theory of that family of man to which his people belong, which he declared were in accord wholly with the views he entertained. Elder Mitchell gave him a narration of the history of the aborigines of America, as recorded in the Book of Mormon, and, on the occasion of his last visit to him, before returning to Utah, he requested the privilege to send him from Utah, at the earliest favorable opportunity, a copy of the Book of Mormon and Doctrine and Covenants. He assured Bro. Mitchell he would be delighted to receive them, and a few months after his return to Utah, Elder Mitchell sent him by the hands of Elder H. P. Richards, a missionary to the Sandwich Islands, a neatly bound copy of the Book of Mormon, Doctrine and Covenants, Key to Theology and Voice of Warning, which he duly received, and extended to Elder Richards the same cordial attention he had manifested to Elder Mitchell. The change of feeling in government circles on those Islands towards the missionaries from Utah has been of a marked character. For many years before the occurrence of the King's visit to Laie, they were deprived of being eligible to several privileges accorded to all other Christian missionaries there; such as exemption from the annual decapita tax, and the privilege of obtaining government licenses to solemnize marriages—which was obtained by Elder Richards. (See *Richards, H. P.*) During Elder Mitchell's residence at Laie, his son Herman Frank was born Sept. 28, 1874. He returned with his family to Utah in 1875. In 1876 he sold his entire interest in his tin and sheet iron business to his partner, David James, being then employed by Z. C. M. I. to travel throughout the Territory in the interest of that institution. He made two trips to most of the settlements, as far as St. George in the south, Pioche in the west, and Franklin, Cache County, in the north, and compiled a business directory for the private use of Z. C. M. I., of the branch institutions, and of the products and resources of the settlements visited. Afterwards he was employed in the establishment in Salt Lake City until July 15,

1879. Being then in a position to re-open and develop the Wasateh Coal mine, he resigned the position in the Z. C. M. I. to attend personally to that interest, and, after making a careful survey of the ground, located a new shaft on the property, estimating the coal vein to be 93 feet below the surface at that point. March 28, 1880, his exertions were rewarded with obtaining the coal vein at a depth of 92 feet 7 inches, about five inches short of his calculations. During the summer of 1880, the Utah Eastern Railway was projected and commenced, designed to give railway connection between the Wasatch and Crismon Mines and Park City, Summit County, and Salt Lake City, and to afford relief against the anticipated monopoly in fuel from mines further east than Summit County. Being solicited to consolidate the Wasatch interest with a new coal company, to be operated in the interest of the contemplated new railway to Salt Lake City *via* Park City, and the terms being satisfactory, he became associated with the Home Coal Company, organized Oct. 8, 1880, trusting that by means of this new enterprise Salt Lake County would be furnished direct with a full supply of fuel at the lowest possible renumerative rate, from mines within the Territory, and owned and operated by those whose interests are identified with its people. From the time of its first organization until the present he has acted as secretary and general manager of that enterprising and successful company. For many years Elder Mitchell has been a zealous student of surveying and civil engineering. Among his labors in surveying is a map of the Laie Property (Sandwich Islands), containing 6,000 acres, with a seaboard of between two and three miles, and containing several hundred natives' homesteads, as well as all other points of interest to the plantation carefully noted. In August, 1880, he was elected surveyor of Summit County, and in May, 1881, received the appointment of deputy U. S. mineral surveyor. Elder Mitchell is widely known, both at home and abroad, as a zealous and faithful Elder in the Church. He possesses a fruitful mind and is rich in original ideas. At home he has taken a very active part among the young, and was for many years connected with the Sunday School movement, traveling extensively as a missionary in the Salt Lake Stake. While residing in the Twentieth Ward he also filled the position of superintendent of the Ward Sunday School. As a man of commeree he has lived more in the promotion of plans and enterprises for the benefit of the people generally than for his own financial prosperity.

MORGAN, (JOSEPH REHOBOAM,) a member of the 2nd Quorum of Seventies, a home missionary in the Salt Lake Stake of Zion and assistant superintendent of the Fifteenth Ward Sunday School, Salt Lake City, was born near Newnham, Gloucestershire, England, April, 26, 1835, baptized March 13, 1854, by Thomas Morgan, ordained to the office of a Deacon March 27, 1854, and to that of a Priest June 6, 1854. He was ordained an Elder Feb. 8, 1855. He labored in the Cheltenham Conference from April, 1856, to Feb. 12, 1860, and from the latter date to April 23, 1862, in the Herefordshire Conference. He emigrated to Utah in 1862, crossing the Atlantic in the ship *Wm. Tapscott*, which sailed from Liverpool, England, May 14, 1862. He located in Salt Lake City, but the following year removed to Fairfield, Utah Co., where he resided several years and then returned to the City, locating in the Fifteenth Ward, where he has resided ever since, and has taken an active part in local affairs generally. He has labored as a home missionary since the fall of 1884.

MORRIS, (GEORGE,) a veteran Elder of the Seventeenth Ward, Salt Lake City, was born in the village of Hanley, near Chester, Cheshire, England, Aug. 23, 1816; married when quite young, but lost his wife by death; was baptized June 15, 1844, ordained to the office of a Priest in September, 1841, and finally emigrated to America, crossing the Atlantic in the ship *Hope*, which sailed from Liverpool, England, Feb. 5, 1831; he arrived in Nauvoo, Ill., April 13, 1842. Two days after his arrival there, he commenced making brick for the Nauvoo House, being thus employed two summers. He was enrolled in the Nauvoo Legion and worked considerably on the Temple. In 1843 he married a second time and was ordained into the 12th Quorum of Seventies Nov. 10, 1844. He received his endowments in the Nauvoo Temple in February, 1846, left Nauvoo for the western wilderness in July of that year, and arrived in G. S. L. Valley Sept. 20, 1848. The following winter he lived in a wagon-bed in the "Old Fort," and in the spring of 1849 he built a house in the Seventeenth Ward, where he has resided ever since; for many years he was very active as a Ward Teacher, school trustee, policeman, road supervisor, etc. April 10, 1862, he was ordained a High Priest and set apart to act as a Counselor to Bishop Nathan Davis, occupying that position until Jan. 1, 1876, when Bishop Davis was

sueceeded by John Henry Smith. Of late years he has suffered severely from asthma. Having yielded obedience to the law of celestial marriage, he was arrested on a charge of unlawful eohabitation, July 6, 1887, but when his trial eame off some months later, he was aequitted, the proseeution being unable to prove that he had transgressed the law.

MORRIS, (ROBERT,) seeond Counselor to Bishop Alexander McRae, of the Eleventh Ward, Salt Lake City, was born at Barrowden, Rutlandshire, England, Sept. 13, 1843. His mother being already in the Chureh, he was baptized Nov. 28, 1852, and when fourteen years of age was ordained to the offiee of a Priest and appointed seeretary and treasurer of the Barrowden Braneh of the Chureh. He emigrated to the United States in 1860, erossing the Atlantie in the ship *Wm. Tapscott*, which sailed from Liverpool, England, May 11th of that year. He resided in the City of Cineinnati one year and came to Utah Territory in 1861; loeated in the Eleventh Ward, Salt Lake City. In 1864 he went back to the Missouri River after the poor, making the round trip as a Church teamster in Capt. Wm. Hyde's company. In 1867 he participated in an Indian expedition to Sanpete County, during which he was exposed to great danger on various oeeasions. When John Hay was killed at Fayette, Sept. 4, 1867, Elder Morris was sitting by his side and afterwards assisted in earrying the dead body to a neighboring house. At home he has filled many responsible positions of honor and trust; for many years he acted as a Ward Teacher, has been assistant superintendent of the Ward Sunday Sehoof, presided over the Y. M. M. I. A. several terms, served as school trustee and now aets as viee-president of the ecclesiastical Ward organization, etc. Dee. 21, 1867, he was ordained to the offiee of an Elder and married Janette Watson. Subsequently he beeame a member of the 18th Quorum of Seventies, and in August, 1877, he was ordained to the offiee of a High Priest and set apart to aet in his present position in the Eleventh Ward Bishoprie. July 8, 1885, he was arrested on a charge of unlawful eohabitation and placed under $1,500 bonds, and when his ease was ealled in the Third District Court, Feb. 10, 1886, he pleaded guilty, and on the 15th of that month he was senteneed by Judge Zane to six months' imprisonment and to pay a fine of $150 and costs. After serving his term in the Utah Penitentiary, and paying his fine and eosts, he was released July 18, 1886. Elder Morris is a tanner by trade, being a member of a thrifty firm (J. W. Summerhays & Co.) doing business in that line. He is of slender build, but large of stature, his height being 6 feet 2 inehes. His eomplexion is fair and features unusually prominent, and his eyes are full, kindly and expressive. He is universally respeeted and known as a faithful Elder in the Chureh.

MORRISON, (THOMAS HENRY,) a member of the 1st Quorum of Elders and a resident of the Seventeenth Ward, Salt Lake City, was born at Wellington, New Zealand, Nov. 16, 1847, and reeeived the fulness of the Gospel in Christehureh, where he was baptized by Thomas Shreeves Dec. 24, 1877. Before beeoming aequainted with "Mormonism" he had looked upon most followers of religion as hypoerites and the various creeds of the day as false and deeeptive, but immediately after having received the ordinanee of the laying on of hands by the Elders, he was filled with the Holy Ghost and reeeived a strong and abiding testimony that he had embraeed the truth; he was also filled with unspeakable joy. One week after his baptism he was ordained to the offiee of a Priest, and on the same day preached to a large assembly in the open air. A few days later he was ordained an Elder and subsequently filled the position of Counselor to the President of the Christehureh Branch. During that time he did a great deal of preaching and was blessed with mueh freedom of speeeh. In 1881 he emigrated to Utah with his wife and two ehildren. They sailed from Christehureh in the latter part of Mareh and arrived in Salt Lake City April 22, 1881. He has resided in that city ever since. Having yielded obedienee to the principle of plural marriage, after being eonvinced by direet inspiration in answer to sineere prayer that the doetrine was true, he was arrested on a charge of unlawful eohabitation, Feb. 19, 1887, and placed under $1,500 bonds. On the 1st of March following he voluntarily went into the Third Distriet Court and pleaded guilty to the eharge. After testifying to the eourt that he knew by the Holy Ghost that every doetrine embodied in the ereed of the Chureh of Jesus Christ of Latter-day Saints was true, he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $25 and costs of suit. He served his term, paid his fine and was released from the Utah Penitentiary July 31, 1887. During his inearceration he suffered eonsiderably from sickness, and his weight was reduced from 140 to 110 pounds.

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NATTRESS, (JOHN THOMAS,) a member

of the 3rd Quorum of Seventies and of the Fourteenth Ward, Salt Lake City, was born in Newcastle-upon-Tyne, England, Feb. 16, 1852, was baptized when about eight years of age, was ordained to the office of a Priest at fourteen and subsequently to that of an Elder. He labored several years as a local missionary and emigrated to Utah in 1871, crossing the Atlantic in the ship *Nevada*, which sailed from Liverpool, England, Oct. 18, 1871. He located in Salt Lake City. In 1877 he went back to England to visit his sick mother. He was married and located temporarily at Newcastle-upon-Tyne, where he kept the conference house and presided over the Newcastle Branch several years. He emigrated to Utah a second time in April, 1882, his wife following a few months later.

NAYLOR, (WILLIAM,) a prominent Elder in the Thirteenth Ward, Salt Lake City, was born in Little Budworth, Cheshire, England, Aug. 19, 1835, was baptized by Thomas Naylor when a boy and emigrated to St. Louis, Mo., in 1848, crossing the sea in the ship *Henry Ware*. In the spring of 1852 he continued his journey to Utah, crossing the plains in John Higbee's company, which arrived in G. S. L. City Aug. 16th of that year. He located in the Thirteenth Ward, Salt Lake City, where he has resided ever since. In 1855 he went to Cache Valley to cut hay, together with a number of others, under the direction of Bryant Stringham, and drove, on that occasion, the first team which ever took a wagon into the south end of that valley. In early days he accompanied Pres. Young on many of his trips to the various settlements in the Territory, and together with David P. Kimball, piloted the President on his first trip to Cache Valley in 1855. In the April Conference, 1856, he was called on a mission to the Sandwich Islands; he traveled extensively among the natives, acquired a good knowledge of the Hawaiian tongue and baptized a number of people. He returned home in the fall of 1859, having been absent three years and five months. In the fall of 1875 he was appointed to act as Counselor *pro tem.* to Bishop E. D. Woolley, of the Thirteenth Ward. At the reorganization of the Ward in 1877 he was ordained a High Priest and regularly set apart as second Counselor. He occupied that position until the death of Bishop Woolley, Oct. 14, 1881.

NESLEN, (ROBERT FRANCIS,) a member of the Twentieth Ward, Salt Lake City, is a son of Samuel Neslen and Eunice Francis, and was born at Lowestoft, County of Suffolk, England, Dec. 10, 1832, joined the Wesleyan Methodists when a young man and became a local preacher in that denomination. In November, 1852, he was baptized into the Church of Jesus Christ of Latter-day Saints, and two weeks later ordained to the Priesthood and sent out to labor as a missionary in the Counties of Norfolk and Suffolk. He continued thus until 1853, when he emigrated to Utah, crossing the Atlantic in the ship *Golconda*, which sailed from Liverpool, England, Jan. 23, 1853, and arrived at New Orleans March 26th following. On the arrival of the company on the frontiers he was appointed to assist in purchasing cattle and outfits for the season's emigration, and traveled from Keokuk, Iowa, to Fort Bridger in C. V. Spencer's company. At the latter place Elder Neslen remained about five weeks doing military duty, after which he continued his journey to G. S. L. City, where he arrived Sept. 30th. He located in the City and passed through all the hardships incident to pioneer life. He was a member of the Tabernacle Choir, a member of the Nauvoo Brass Band, a member of the Deseret Dramatic Association, etc. In November, 1853, he was ordained into the 19th Quorum of Seventies, and in April, 1855, called to go on a mission to Europe. He started from G. S. L. City, May 5, 1855, with a company of other missionaries, and arrived in Liverpool, England, Aug. 15, 1855. He labored as a traveling Elder in the Norwich Pastorate, embracing seven counties in the eastern part of England. In 1856 he was appointed President of the Cheltenham Conference, and during his labors there a great number of people were baptized and two new branches organized. In January, 1857, he was appointed Pastor of the South Pastorate; extending from Land's End to Wiltshire. In 1858 all the Utah Elders were called home on account of the "Buchanan war," and Elder Neslen sailed from Liverpool, together with about twenty-seven other missionaries in the ship *Underwriter*, Jan. 21, 1858. Arriving at New York, he tarried to wait on his sick brother, Samuel F. Neslen, who was also returning from a mission, but who died in Williamsburg, May 13, 1858. After burying his brother he was appointed to labor as a missionary in New Jersey and Connecticut, until he received word from Church headquarters to return to England and resume his missionary labor in that country. He did so, and after his arrival in Liverpool, June 17, 1858, was appointed to labor in the Glasgow Conference, Scotland. Afterwards he presided over the Edinburgh Conference. Being released to return home he sailed from Liver-

pool in the ship *Wm. Tapscott*, April 11, 1859, having charge of a large company of Saints. On the voyage, which was quite pleasant, he solemnized 19 marriages. On reaching the frontiers he was appointed to assist Geo. Q. Cannon in the general emigration business, and finally crossed the plains as a captain of a company of Saints, which arrived in Salt Lake City, Sept. 15, 1859. After his return home he was appointed a Bishop's Agent to collect tithing in Utah, Juab and Sanpete Counties. When the Salt Lake City Theatre was opened in 1862, he was engaged as costumer and actor, being thus employed until 1870, when he was called on another mission to Europe. In the meantime he had lost his wife by death, and in starting to fill this last mission he left five children at home without a mother. He arrived in Liverpool June 5, 1870, and was appointed to labor in the London Conference; five weeks later he was placed in charge of that conference. He also visited nearly all the other conferences in the British Mission. Returning home he sailed from Liverpool in charge of a company of Saints in the steamship *Wyoming*, on the 21st of June, 1871, and arrived in Salt Lake City July 12th following. In August next, after his return, he married Eliza Saville. May 9, 1873, he was ordained a High Priest and set apart to act as an alternate member of the Salt Lake Stake High Council, occupying that position until May, 1874. For many years he also labored as a home missionary, in which capacity he became popular with the Saints as an earnest preacher. In early Utah days he was a captain in the Nauvoo Legion, and performed considerable military service. During his ministerial labor at home and abroad he has baptized and rebaptized between one and two thousand persons. For many years he has been engaged in the mercantile business, and is usually known in the community by the familiar name of Uncle Robert.

NESLEN, (Samuel Francis,) a Seventy and missionary was a son of Samuel Neslen and Eunice Francis, born in Lowestoft, County of Suffolk, England, Sept. 30, 1831. He was baptized in 1852, ordained to the office of a Priest soon afterwards and labored in the local ministry until he emigrated to Utah, together with his father and family, sailing from Liverpool, England, in the ship *Golconda*, Jan. 23, 1853. Soon after his arrival in Utah he was ordained into the 39th Quorum of Seventies. In the summer of 1855 he was one of a number of Elders who were sent as an escort to Apostle Orson Hyde, when he went as judge to Carson Valley. In August following, Elder Neslen returned to Utah as an escort to Apostle P. P. Pratt, returning from a mission to California. In the fall of 1856 he was called on a mission to England. The first night after leaving G. S. L. City he camped in the mountains all alone, being unable to overtake his company which had started ahead of him. This brought on a severe cold, which finally terminated in consumption and death. After his arrival in Liverpool, in December, 1856, he was appointed by Apostle Orson Pratt to labor in the South Pastorate, under the direction of his brother, Robert F. Neslen; afterwards he presided over the Wiltshire Conference, occupying that position until Jan. 21, 1858, when he sailed from Liverpool, together with his brother Robert and other Elders. He had been sick all the time while laboring in England, and when he arrived in New York he was unable to proceed any further, being so weak that he could not even walk ashore. His brother remained with him and waited upon him until he died, May 13, 1858, in Williamsburg, and was buried in Cypress Hill's Cemetery.

NEVE, (Søren Peter,) senior President of the 4th Quorum of Seventies and an active Elder of the Twenty-first Ward, Salt Lake City, was born in Thisted, Thisted Amt, Denmark, Jan. 1, 1839, baptized by F. Berthelsen in 1861, emigrated to New York in the fall of 1863 and arrived in Utah the following spring. He located in Salt Lake City, where he has resided ever since. During the Sanpete Indian war he participated in a very dangerous expedition to that part of the country, on which he was gone about three months. In 1876 he was called on a mission to his native country. He arrived in Copenhagen, Denmark, June 3, 1876, presided over the Copenhagen Conference, and returned home in the summer of 1878 as the leader of a small company of Saints, which sailed from Copenhagen May 28th, and arrived in Salt Lake City June 13th of that year. In 1885–86 he filled another mission to Denmark, laboring first as a traveling Elder in the Aalborg Conference, and later had charge of the same until he was forced to leave because of legal proceedings instituted by the authorities of the land, with a view of banishing the "Mormon" Elders. After this he labored a few months in the Copenhagen Conference, and finally found it prudent to leave the country entirely. Several Elders had been banished previous to this for no other reason than that they were "Mormons." Elder Neve has acted as a Ward Teacher for many

years, has taken an active part in local affairs generally, and is universally respected and known as a faithful and energetic Elder in the Church. He is and has for many years been engaged in the upholstery and furniture business.

NEWMAN, (WILLIAM JACKSON,) one of the Presidents of the 57th Quorum of Seventies and a prominent Elder of the Sixteenth Ward, Salt Lake City, was born in the village of South Witham, near Grantham, Lincolnshire, England, Feb. 25, 1844, baptized when eight years old by his father, and emigrated with his parents to America in the fall of 1850, crossing the sea to New Orleans in the ship *Joseph Badger*. His father and eldest brother died in February, 1851, in St. Louis, Mo., and his mother and family crossed the plains from Keokuk in the summer of 1853, in C. V. Spencer's company, which arrived in G. S. L. City Sept. 23rd of that year. For a number of years his time was devoted, in the summer months, to assisting in the support of his mother and her family; he worked principally in the canyons and also drove teams considerably; for three months in the winter season he generally attended school. He was ordained a Teacher in 1857, and a Seventy in the 57th Quorum in 1858. In the fall of 1857 he started for Echo Canyon with the militia, but was sent back as being too young for the service. In 1868 he assisted in establishing the Sunday School in the Sixteenth Ward, of which he subsequently was superintendent for several years. Elder Newman has from the commencement of his career in the Church taken an active part in public life, and has filled numerous local positions of honor and trust.

NIELSEN, (I. CHARLES M.,) a member of the 3rd Quorum of Seventies and a resident of the Seventeenth Ward, Salt Lake City, was born in Christiania, Norway, Jan. 26, 1856, was baptized March 12, 1872, by Jørgen Larsen, and soon afterwards ordained to the office of an Elder and sent on a mission. He labored about three years and six months, presiding part of the time over the Arendal and subsequently over the Odalen Branch of the Church; emigrated to Utah in 1876. In 1883-84 he performed a successful mission to the United States, laboring principally in Minnesota, Wisconsin and Nebraska. He baptized 14 persons, confirmed 15 and blessed 8 children.

NILSON, (NILS,) a member of the 8th Quorum of Seventies and of the Thirteenth Ward, Salt Lake City, was born at Emilsløf, Christianstad's Læn, Sweden, Dec. 10, 1853. Soon after his birth, his father suddenly left Sweden and made his way to America, leaving Nils' mother in very distressing circumstances, to provide for herself and child as best she could. Being obliged to work out, she paid a certain family a stipulated sum per year for taking care of her child. Thus Nils was raised until he was eight years old, when he commenced herding sheep and cattle in the summer, and thus earning his own living. In the winter he generally went to school. When about eleven years old, he came home from the country, but could not find his mother; consequently he was taken up by the police of Christianstad as an orphan and placed in the poor-house of that city. From there he went to school a few months and was then sent out in the country to herd in the summer and go to school in the winter. Thus he continued until he was 15 years old, when he was confirmed as a member of the Lutheran Church, being then a pretty good scholar. After this he was apprenticed to learn the trade of a blacksmith, at which he worked several years. In the winter of 1872-73 he first became acquainted with the "Mormons." He happened to meet a brother in a machine shop at Christianstad (Elder A. O. Gaelte, now of Sandy), and Nils was very much surprised to find that a "Mormon" looked so good and honest, as he had previously heard so much evil spoken about them. He borrowed a copy of the Voice of Warning, bought a number of Church works, read them all carefully, and found the truth so plain and unmistakable that he soon believed and was baptized in Malmø, Sweden, Sept. 15, 1873. A few weeks afterwards he was ordained a Deacon and set apart to assist a Teacher in counseling and instructing the Saints in that city. In the spring of 1874 he was ordained a Priest and set apart as a missionary to go out and preach the Gospel in his native city. There he met with anything but a favorable reception from his relatives and former friends; but he labored faithfully six months and baptized two persons. In the fall of 1874 he was ordained an Elder and set apart to preside over the Blekinge Branch of the Skaane Conference. In that capacity he labored for two years and baptized about thirty persons, among whom were several leading men of different denominations. He preached the Gospel in every town and village in that section of the country and made many warm friends among [illegible] had formerly been bitter enemies. Subsequently he presided over the Christian[illegible] Branch, where he labored eighteen months and baptized about twenty persons. In the spring

of 1878 he was released from his mission, with the privilege of emigrating to Utah, but his money arriving too late for the first emigration, he had to wait until fall. During that summer he worked in the city of Malmø, going out on Sundays to preach the Gospel in the surrounding country. In September, 1878, he started for Salt Lake City, where he arrived Oct. 3, 1878. He located in the Fourteenth Ward and found different kinds of employment. He also labored as a Ward Teacher. In September, 1882, he married and removed to the Thirteenth Ward, where he has acted as a Ward Teacher more or less ever since. Jan. 2, 1884, he was ordained into the 8th Quorum of Seventies. Elder Nilson says: "I have been with the Priesthood, in various capacities and witnessed the powers and gifts of the Gospel on many occasions. I know that these blessings follow the Saints, who exercise faith in the Lord, and my humble desire is that I may continue to do good to my fellow-beings all the days of my life."

NUTTALL, (LEONARD JOHN,) a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, is a son of L. J. Nuttall and Elizabeth Clarkson, and was born in Provo, Utah, Dec. 5, 1869, baptized when about nine years of age, and raised in Provo. In 1875 he removed with his parents to Kanab, Kane Co., where he took an active part in the Ward Sunday School, Y. M. M. I. A. and local affairs generally. He also acted as Ward Teacher. In 1880 he was ordained to the office of an Elder. March 11, 1880, he married Christina Little. Having been called on a mission to Europe, he was ordained to the office of a Seventy, May 5, 1884. A few days later he started on his mission, and arrived in Liverpool, England, May 30th following. He labored as a traveling Elder in and subsequently as President of the Liverpool Conference. Since his return in July, 1881, he has resided in Salt Lake City, and has taken an active part in the Seventeenth Ward Sunday School, Y. M. M. I. A., etc.

O

OBLAD, (JOHN FREDERIK,) a member of the 10th Quorum of Seventies, and an active Teacher of the Ninth Ward, Salt Lake City, was born in Øster Aaker, Södermanland, Sweden, Nov. 10, 1841, baptized by Gustaf A. Olsen, April 1, 1859, labored as a missionary in the Stockholm Conference for about four years and emigrated to Utah in 1865, crossing the Atlantic in the ship *B. S. Kimball* and the plains in Miner G. Atwood's company. He located in Salt Lake City, where he has resided ever since. In 1873 he was called on a mission to Scandinavia, and immediately prepared to fill the same. He arrived in Copenhagen, Denmark, Nov. 29, 1873, and was appointed to labor as a traveling Elder in the Stockholm Conference (Sweden). Subsequently he presided over that conference and returned to Utah in the fall of 1874. Elder Oblad is a man of truth and integrity, and sound in principle. He has filled a number of responsible positions in the midst of the Saints, by whom he is universally respected.

OLSEN, (JACOB PETER,) a member of the Ninth Ward, Salt Lake City, was born in Horsens, Veile Amt, Denmark, May 7, 1858, emigrated to Utah in 1869, crossing the Atlantic in the steamship *Minnesota*, and located in Salt Lake City, where he was baptized when about 12 years old. A few years later he was ordained to the Priesthood. In 1880-82, he filled a good mission to his native country, laboring in the Aalborg Conference (Denmark).

P

PACK, (JOHN,) one of the Pioneers of 1847, was born at St. Johns, New Brunswick, May 20, 1809. He removed with his parents, at the age of eight years, into the State of New York, where he married Miss Julia Ives Oct. 10, 1832, and together with his wife was baptized into the Church of Jesus Christ of Latter-day Saints, March 8, 1836, by Elder James Blakesley. He was ordained an Elder in the same year by Orson Pratt and Luke S. Johnson, and was an active member of the local Priesthood. He gathered with the Saints to Kirtland in 1837, but went the next year to Missouri, where he was with them in their persecutions. At one time he was taken prisoner, together with his wife Julia, on Grand River, and was condemned by the mob to be shot. No one was willing to be his executioner, however, and he was released. After the surrender of Far West, he went to Pike County, Ill., but gathered with the Saints the next year to Nauvoo. While living at Nauvoo he performed several missions to the Eastern States, and at the time of the martyrdom of Joseph and Hyrum Smith, he was absent with Ezra T. Benson on a mission in New Jersey. In the fall of 1844 he yielded obedience to the principle of plural marriage and subsequently married five other wives. He crossed the Mississippi River on the ice with his family, Feb. 8, 1846, and joined the camp on Sugar Creek, going with them subsequently to Winter Quarters. He was an active member in the company of pioneers who came to G. S. L. Valley in July, 1847, went back the same

year and returned with his family in 1848. In 1849 he went with President John Taylor and Curtis E. Bolton on a mission to France, returning in 1852. He was among those sent to settle Carson Valley, and retured with the others when they were called back. In 1869 he performed another mission to the Eastern and Middle States, since which time he was an active member of the Priesthood at home. At the organization of the 8th Quorum of Seventies, at Nauvoo, Ill., Oct. 8, 1844, he was chosen senior President, and was, ever since his baptism, a faithful member of the Church. He died suddenly at his residence in the Seventeenth Ward, Salt Lake City, April 4, 1885. He was the father of 43 children, 37 of whom survived him, besides 89 grandchildren, and 5 great-grandchildren.

PACK, (JULIA IVES,) Counselor to the President of the Female Relief Society of the Seventeenth Ward, Salt Lake City, was born in Watertown, Jefferson Co., New York, March 8, 1817, married the late Elder John Pack Oct. 10, 1832, and shared in the mobbings and persecutions in Missouri and Illinois, together with her husband, until their arrival in the Valley in 1848. She has been an active Teacher in the Seventeenth Ward Female Relief Society since its first organization, and in 1886, when Bathsheba W. Smith was elected President, Sister Pack was chosen as her first Counselor.

PACK, (MARVIN ELMER,) a member of the 3rd Quorum of Seventies and of the Seventeenth Ward, Salt Lake City, was born in Salt Lake City Sept. 26, 1860, baptized Oct. 1, 1868, and removed with his parents to Kamas, Summit Co., when about ten years old. There he was ordained to the office of an Elder and subsequently appointed to labor as a home missionary in the Summit Stake. At the April Conference 1882, he was called on a mission to the Sandwich Islands, to fill which he left home June 1st following and arrived at Honolulu June 11, 1882. During his travels as a missionary he visited all the islands of the group and taught an English school of native children at Laie for one year. He also filled the position of superintendent of the Laie Sunday School for some time; returned home Feb. 26, 1885. May 10th following he was ordained to the office of a Seventy and set apart as one of the Presidents of the 22nd Quorum. Soon after his return he resumed his studies at the University of Deseret and graduated as a normal student in June, 1886 Since then he has been engaged as teacher in the Seventeenth District School, Salt Lake City. In May, 1887, he was appointed a home missionary in the Salt Lake Stake.

PACK, (WARD EATON, *junior*,) a member of the 3rd Quorum of Seventies, a home missionary in the Salt Lake Stake and a resident of the Seventeenth Ward, Salt Lake City, is a son of Ward E. Pack, of Summit County, and a grandson of John Pack, the Pioneer, was born in Bountiful, Davis Co., Utah, July 21, 1859, baptized April 2, 1868, by Nathan Davis, and removed with his parents to Kamas, Summit County, when a boy. There he acted as President of the Y. M. M. I. A., Ward clerk, home missionary in the Summit Stake, etc. In 1882-84 he filled a mission to Germany and Switzerland, acquired a good knowledge of the German language, labored as President of the South German and subsequently as President of the North German Conferences, with headquarters at Berlin. Afterwards he acted as secretary of the mission, together with Presidents John Q. Cannon and Fred. W. Schoenfeld. He returned home Nov. 1, 1884, having been absent two years and six months. Dec. 30, 1885, he married Eliza J. Atwood, a daughter of Bishop S. F. Atwood, of Kamas, and shortly afterwards removed to Salt Lake City. Since April, 1887, he has labored as a home missionary in the Salt Lake Stake.

PARK, (HAMILTON GRAY,) one of the Presidents of the 10th Quorum of Seventies and a prominent Elder of the Thirteenth Ward, Salt Lake City, was born Nov. 25, 1826, and received the fulness of the Gospel at Kilbirnie, Ayrshire, Scotland, where he was baptized in November, 1840. Soon after his baptism he was ordained to the office of a Teacher, three months later to that of a Priest and afterwards to that of an Elder. He was also appointed to preside over the Kilbirnie Branch of the Church, a position which he occupied until he emigrated to Utah, together with a company of Saints, which sailed from Liverpool, England, in the ship *North Atlantic*, Sept. 4, 1854. On the voyage he had actual charge of the Saints on board, as the President appointed over the company, David Sudworth, was seriously ill. Two years after his arrival in Utah, Elder Park entered the service of Pres. Brigham Young and was his business manager most of the time from 1852 till May, 1869, during which time he was closely connected with most of the enterprises of that master mind in developing the resources of the country. Thus he assisted in opening up canyons north, east and west of the City, building flouring and saw-mills, constructing the first overland telegraph line spanning the continent from the Atlantic to the Pacific, etc. In the spring of 1869, he

was called on a mission to Great Britain; he left home in May and arrived in Liverpool, England, June 9th of that year; labored a few months as a traveling Elder in Scotland and subsequently presided over the Glasgow Conference, including the whole of Scotland. He returned home in charge of a large company of Saints, which sailed from Liverpool July 12, 1871, and arrived in Salt Lake City Aug. 4th following. At the request of Pres. Young he became business manager for his son Jos. A. Young, in which position he combined farming, coal-mining, railroading, etc. Being called on another mission to Great Britain, he left home in October and arrived in Liverpool, England, Nov. 12, 1875. He succeeded Elder David McKenzie in the Presidency of the Scotch Mission, and returned home in charge of another company of Saints, which sailed from Liverpool Sept. 19th and arrived in Salt Lake City Oct. 6, 1877. Since his return from this last mission he has been in the employ of Z. C. M. I. In his missionary experience abroad Elder Park has witnessed many marvelous manifestations of the power of God in the healing of the sick, the rebuking of evil spirits, and has even seen the dead raised under the administrations of the Elders. At home he has been an active laborer in the Ward Y. M. M. I. A. and Sunday School. For eight years he labored as a home missionary in the Salt Lake Stake, where he also, by appointment of the late Pres. Joseph Young, labored for a number of years among the mass quorums of Seventies as their President. Since 1882 he has acted as clerk of the Thirteenth Ward.

PARRY, (HENRY EDWARD,) a member of the 24th Quorum of Seventies, a home missionary in the Salt Lake Stake and a resident of the Sixteenth Ward, Salt Lake City, was born in Salt Lake City, Utah, Feb. 11, 1862, and baptized when about eight years old. In 1885-87 he filled a mission to the Southern States, laboring principally in the States of Mississippi and Alabama; opened up a new field of labor in Choctaw County of the latter State. Almost immediately after his return he was set apart as a home missionary.

PARRY, (JOSEPH HYRUM,) a member of the 13th Quorum of Seventies, publisher of *Parry's Monthly Magazine*, and an acting Teacher of the Eighteenth Ward, Salt Lake City, was born in Salt Lake City, Utah, Aug. 8, 1855, and baptized when about eight years old. In 1874-76 he performed a mission to Europe laboring as a traveling Elder in the Leeds and Liverpool Conferences. He filled a second mission in 1877-79 to Europe and the United States, presiding over the Welsh Conference and subsequently over the North Carolina Conference. He acts at present as secretary of the Salt Lake Stake Sunday School organizations.

PECK, (JOSEPH AUGUSTINE,) a member of the 24th Quorum of Seventies, and a resident of the Seventeenth Ward, Salt Lake City, is a son of the late Martin H. Peck and Susan Clough, and was born in North Danville, Caledonia Co., Vermont, April 4, 1830, removed with his parents to Kirtland, Ohio, where he was baptized when about eight years old. In 1842 the family removed to Nauvoo, and in February, 1846, left Nauvoo for the West, arriving in G. S. L. Valley in 1848. In 1849 he accompanied Elder Charles C. Rich and others to California, where he was engaged in mining pursuits until 1851, when he returned to Utah. Subsequently he participated as a minute man in a number of Indian expeditions and in 1854 was called on a mission to the Sandwich Islands. On account of ill health he only remained there a few months, during which time he acquired a partial understanding of the Hawaiian language. In 1857-58 he took a very active part in the Echo Canyon expedition, being a member of a company detailed to carry the express. He generally traveled across the mountains on horseback, and on one occasion, late in the year 1857, he rode 415 miles from Deer Creek (near Laramie) to G. S. L. City, without sleep, in about four days, changing horses only three times. Later he performed a short mission to the Muddy (now in Nevada). At home he has labored for a number of years as a Ward Teacher, and taken part in public affairs generally. For two years he acted as territorial sealer of weights and measures. He is a blacksmith and wagon repairer by trade.

PETERSEN, (WALDEMAR,) a member of the 2nd Quorum of Seventies and a resident of the Fifteenth Ward, Salt Lake City, was born in Copenhagen, Denmark, April 17, 1848, baptized by Carl Jørgensen, Dec. 14, 1865, and emigrated to Utah in 1866, crossing the sea in the ship *Kenilworth*, which sailed from Hamburg, Germany, May 25, 1866. In 1870 he married Elizabeth Hailstone and located in the Fifteenth Ward, Salt Lake City, where he has resided ever since. In 1877-78 he filled a short mission to his native country, laboring as a traveling Elder in the Copenhagen Conference, and returned home because of ill health. In 1884 he filled another short mission to Denmark, again laboring in the Copenhagen

Conference. At home Elder Petersen acted for many years as a Ward Teacher, and has taken an active part in the Ward Sunday School, etc. He is universally known as a liberal-hearted and faithful member of the Church.

PHELPS, (HENRY ENON,) a resident of the Fourteenth Ward, Salt Lake City, is a son of Wm. W. Phelps and Sally Waterman, and was born in Canandaigua, Ontario Co., New York, Oct. 31, 1828. His parents joined the Church in 1830, and Henry removed with them *via* Kirtland, Ohio, to Jackson County, Missouri, in 1831. When the mob destroyed the printing press at Independence July 20, 1833, young Henry, together with a younger brother, was literally buried under the bricks and debris. The two boys were so completely covered up that they were utterly unable to extricate themselves, and had to remain in their uncomfortable positions until they were dug out by friends. As a boy, Henry passed through the Missouri persecutions, and subsequently suffered together with the Saints in Nauvoo, which place he left in 1846 and arrived in G. S. L. Valley in 1849. The following year he accompanied Apostle A. M. Lyman and C. C. Rich to California, traveling by an entire new route. He returned to Utah in 1850. In 1853 he was called on a mission to Great Britain. He arrived in Liverpool, Oct. 21, 1853, labored in the Newcastle-upon-Tyne Conference as a traveling Elder about two years, and returned home in charge of a large company of Saints, which sailed from Liverpool, England, in the ship *Clara Wheeler*, Nov. 27, 1854. March 30, 1857, he was commissioned by Governor Brigham Young as superintendent of meteorological observations in Salt Lake City, which position he filled for a number of years. Since his first arrival in the Valley, he has resided in the Fourteenth Ward, Salt Lake City.

PHIPPEN, (JAMES WORTHINGTON,) second Counselor to Bishop F. Kesler, of the Sixteenth Ward, Salt Lake City, was born in Springfield, Clark Co., Ohio, Oct. 12, 1819. When three years old he removed with his parents to Vermont, and two years later to Chautauqua County, N. Y., where he, in the spring of 1832, first heard the fulness of the Gospel proclaimed by Latter-day Saint Elders, and was baptized by the late Bishop Benjamin Brown Feb. 3, 1839, his parents having been baptized a few years previous. In the spring of 1839 his father sold his property and the family started for Missouri, but on arriving at Springfield, Ill., they met Elder A. W. Babbitt, who informed them that the Saints were just commencing to gather to the little village of Commerce, Hancock Co., Ill. The emigrants immediately changed their traveling programme and proceeded to Commerce, where they arrived June 27, 1839, on which day the subject of this sketch first met the Prophet Joseph Smith and other leading men in the Church. The Phippen family settled at a point about three miles southeast of Nauvoo, near the Prophet's farm, and suffered considerably from the effects of chills and fever. Oct. 6, 1840, Brother Phippen was ordained a Seventy and shortly afterwards sent on a mission to the Southern States. He labored in Kentucky and Tennessee and returned to Nauvoo in 1841. He went to work on the Temple, being one of the first men who quarried rock for that noble edifice, and he was present when the corner stones were laid April 6, 1841. He continued his labors on the Temple, as his time would permit, until the spring of 1844, when he was sent on another mission, this time going to the State of New York and the province of Canada. While absent on this mission he married Julia A. Pratt, with whom he returned to Nauvoo in August, 1845. He again went to work on the Temple, in which he received his endowments in January, 1846, as a member of the 12th Quorum of Seventies. When the exodus from Nauvoo was commenced in the spring of 1846, Elder Phippen paid a visit to his wife's relatives in New York State and joined the migrating Saints at Kanesville, Iowa, in the summer of 1851. In 1852, when the Saints who still remained at Kanesville and vicinity were counseled to remove to G. S. L. Valley, Elder Phippen and family came on with one of that season's wagon trains (Captain Cutler), arriving in the valley Sept. 28, 1852. The following year he was chosen as one of the Presidents of the 12th Quorum of Seventies, in which capacity he officiated until July 15, 1881, when he was ordained a High Priest and set apart to act as second Counselor to Bishop Kesler. Elder Phippen passed through all the privations and wants, in common with the rest of the Saints in Utah, during the grasshopper years of 1855-56. He also participated in the Echo Canyon expedition in 1857, and the following spring, when the move south was inaugurated, he was chosen as one of the one hundred men who were left behind to burn the city, in case of a continuation of hostilities between the soldiers and citizens. For many years he acted as a Teacher in the Sixteenth Ward, also as Sunday School superintendent, and filled other positions of honor and trust.

PIERCE, (Isaac Riley,) an active Elder and resident of the Tenth Ward, Salt Lake City, is a son of Joseph W. Pierce and Amanda M. Heath, and was born in Nauvoo, Hancock Co., Ill., July 13, 1844; came with his parents to Salt Lake Valley in 1853, and was baptized when about ten years old. He participated in an expedition against the Indians in 1866, assisting in guarding the settlements in Sanpete County. Later in the same year he was sent to Laramie to meet the emigrant trains, and helped in Capt. Abner Lowry's company. Feb. 1, 1868, he married Mary Jane McRae, having previously been ordained an Elder. For a number of years afterwards he labored as a Ward Teacher and took quite an active part in local affairs. In Sept. 14, 1882 he yielded obedience to the higher law of marriage by marrying Eleanor Thomas. July 19, 1886, he was arrested on a five-count indictment charging him with unlawful cohabitation, and placed under $1,500 bonds. When his case was called in the Third District Court, Sept. 28th following, he pleaded guilty and on Oct. 9, 1886, was sentenced by Judge Zane to fifteen months' imprisonment (three months on each count) and to pay a fine of $100 and costs of suit. He remained in the Utah Penitentiary until Feb. 9, 1887, when he was set at liberty in consequence of the decision of the U. S. Supreme Court annulling the segregation policy.

PIERCE, (Joseph White,) an aged veteran of the Tenth Ward, Salt Lake City, was born at Middletown, Middlesex Co., Connecticut, June 5, 1805, and was raised as a farmer. When ten years old he removed with his parents to Berkshire County, Mass., and subsequently to Ontario County, New York. There he married Amanda Mary Heath in 1827, and soon afterwards removed to Niagara County in the same State, where they embraced "Mormonism," being baptized by Leonard Rich in 1833. The following year they removed to Kirtland, Ohio, where they became acquainted with the Prophet Joseph and other leading men in the Church. He hauled rock for the Temple and was present at the dedication of that building in 1836. In the beginning of 1838 he removed to Missouri and was one of the first settlers at Adam-ondi-Ahman, on Grand River in Daviess Co. He passed through all the persecutions and hardships of that time, being driven out of Adam-ondi-Ahman in November, 1838, and finally forced to leave Missouri the following spring. After his arrival in Quincy, Ill., he was attacked with a severe sickness, in consequence of the hardships and exposure endured in Missouri. He remained one year in Montrose, Iowa, and then settled permanently at Nauvoo, Ill., where he took an active part in the building of the Temple and making improvements. When Nauvoo was divided into ten Wards in December, 1842, he was ordained to the office of a High Priest and set apart to act as a Counselor to Jacob Foutz, Bishop of the Eighth Ward. He occupied this position until the time of the general exodus in 1846. After the martyrdom of Joseph and Hyrum Smith, he helped to bring Apostle John Taylor home from Carthage in his wounded condition. He continued to work on the Temple until it was completed, when he received his endowments in it. In 1846 he located temporarily on Silver Creek, Iowa, where he made a good farm and remained there several years until he and his family were driven away by mobs and barely escaped with their lives; they lost all their crops and such effects as they could not easily remove. After this they stayed two years at Kanesville, Iowa, and finally came to the Valley in 1853. He settled in the Tenth Ward, Salt Lake City, where he has resided ever since. In early Utah days he was a hard-working pioneer; he also served as a sergeant in the Nauvoo Legion, and took a very active part in the Echo Canyon expedition in 1857-58. For many years he was an acting Ward Teacher, and has always been known as a faithful and true Latter-day Saint. In the midst of severe persecutions, being driven from his home by mobs five different times, he has stood firm and unshaken in his religious convictions, and has always had the utmost confidence of his brethren of the Priesthood. He is the father of eleven children.

POLL, (William Flint,) an active member of the Tenth Ward, Salt Lake City, was born in Norfolk, England, June 15, 1824, married in 1842; baptized in 1848 and emigrated to Utah in 1853, crossing the Atlantic in the ship *Golconda*, which sailed from Liverpool, England, Jan. 23, 1853; he arrived in G. S. L. City Sept. 20th following. He resided in that city until 1861, when he was called on the Southern Utah Mission. He located at Grafton, Kane Co., being one of the first settlers of that place; returned in 1866. In Salt Lake City he has acted as a Ward Teacher, Sunday School officer, and taken an active part in Ward affairs generally. In the erection of the present Tenth Ward meeting house he acted as superintendent of the construction. In an early day he helped to build the Utah Penitentiary wall and buildings.

POLLARD, (JOSEPH,) Bishop of the Fifteenth Ward, Salt Lake City, was born at Corfe Castle, Dorsetshire, England, Nov. 23, 1819. When fourteen years old he commenced to work as an apprentice at the shipyards at Poole, Dorsetshire. After having served his time he went to sea as a ship carpenter, and made several voyages to America and the West Indies. In 1844 he joined the Queen's government service and worked at shipbuilding at the government docks at Deptford, County of Kent. Sept. 22, 1845, he married Mary Ann Bailey. In 1848 he first heard "Mormonism" and was baptized by John Griffith April 10, 1849. Soon afterwards he was ordained to the office of a Deacon, advanced through the various grades of the Priesthood until he was ordained an Elder and sent out on Sunday missions to scatter tracts in Bedford and vicinity. In 1852 he succeeded Elder Griffith as President of the Deptford Branch, which position he occupied until he emigrated to America with his wife and three children in 1854. They crossed the Atlantic in the ship *Clara Wheeler*, which sailed from Liverpool, England, Nov. 27, 1854. On the voyage considerable sickness prevailed among the emigrants and a number of them died. Having arrived at St. Louis, Mo., in January, 1855, he found employment as a ship-carpenter, working on steamboats and other vessels, in the employ of the famous Captain James Eades. While thus employed he was ordained to the office of a High Priest by Apostle Erastus Snow, and set apart to act as a member of the High Council. His house was always open to the missionaries, and among the many "Valley" Elders who shared in his hospitality was Apostle Parley P. Pratt, who stayed at his house about a month immediately before going to Arkansas, where he was murdered. In June, 1857, Elder Pollard continued his journey Zion-ward, joined the emigration at Florence, Nebraska, and crossed the plains in Capt. Jacob Hoffines' company. Several stampedes occurred on the plains; in one of these 46 head of cattle were lost. On one occasion the cattle stampeded when hitched to the wagons. During the affair Elder Pollard and wife, together with a number of others, were severely hurt, being run over by several wagons. Through administrations and prayer Elder Pollard was healed in a most miraculous manner, and the following day was able to get around again. The company arrived in the Valley Sept. 22, 1857, having camped several times in close proximity to the baggage trains belonging to Johnston's army. Elder Pollard located in the Fifteenth Ward, Salt Lake City, where he has resided ever since. He found employment as a carpenter for President Brigham Young, continuing in his employ until 1869, when he commenced work for the Utah Central Railway Company. Shortly after his arrival in the Valley, he was chosen as a Ward Teacher, and in 1861 was appointed to act as second Counselor to Bishop A. Cunningham. He subsequently served as second Counselor to Bishop R. T. Burton, whom he finally succeeded as Bishop of the Ward June 27, 1877. Bishop Pollard is the father of ten children. In 1862 he also yielded obedience to the principle of plural marriage by marrying Ruth Allen, who died a few years since.

PRATT, (LORUS,) a member of the 30th Quorum of Seventies and a resident of the Nineteenth Ward, Salt Lake City, is a son of the late Apostle Orson Pratt and Adelia Ann Bishop, and was born in Salt Lake City, Utah, Nov. 27, 1855; baptized when about eight years old. In 1876-77 he filled a mission to the United States and Great Britain, laboring in Pennsylvania, New York, New Jersey and Connecticut, and in the Birmingham Conference, England. At home he has taken an active part in the Ward Sunday School and Y. M. M. I. A., presiding over the latter one term. Elder Pratt is an artist by profession and has already gained a well established reputation as a portrait painter.

PRATT, (MATHONI WOOD,) a member of the 10th Quorum of Seventies and an acting Teacher of the Eighth Ward, Salt Lake City, is a son of the late Apostle Parley P. Pratt and Mary Wood, and was born in Salt Lake City, Utah, July 6, 1856, baptized when about eight years old and ordained an Elder when quite young. He has acted as assistant superintendent of the Seventeenth Ward Sunday School and taken an active part in local affairs generally. Being called on a mission to the United States, he left home Nov. 1, 1875, to fill the same; he labored in the Northwestern States, principally in Missouri and Illinois, and returned home in August, 1886.

PRATT, (MILANDO,) a member of the High Council of the Salt Lake Stake, and compiler of documentary Church history, is a son of Apostle Orson Pratt and Mary Ann Merrill, and was born at Harris Grove, Pottawatamie Co., Iowa, Sept. 30, 1848, and emigrated with his parents to Utah in 1851. He was baptized March 6, 1857, by Elder George Gardner, and confirmed April 2, 1857, by Bishop A. H. Raleigh; ordained an Elder by J. V. Long and received his endow-

ments Jan. 23, 1864. He commenced going into the mountain eanyons with ox-teams after wood for fuel at the age of eleven,which occupation he followed during the summer seasons until he was seventeen years of age, when by an accident of a tree falling upon him he was seriously disabled from performing such laborious work. At the age of eighteen (1866) he drove a 7-yoke ox-team and two freight wagons across the plains and back, walking all the way. In 1867 he took up some land in Eden, Ogden Valley, and commenced farming, but the grasshoppers destroyed his entire crop. Leaving Eden, he crossed the mountains to Weber Canyon, where he took a subcontract under Apostle John Taylor to build a portion of railroad grade on the Union Pacific Ry. When this contract was finished, he took another under Benson, Farr & West, about one hundred miles west of Ogden, near Monument Point, on the Central Pacific Ry., building about four miles of grade for that company. May 16, 1870, he married Elizabeth Rich, daughter of Apostle Charles C. Rich and Sarah D. Pea, President D. H. Wells performing the ceremony. May 9, 1873, he was ordained a High Priest and set apart as a member of the High Council in Pres. Brigham Young's Office, Salt Lake City. In 1876 he went on a mission to the Eastern States, baptized several persons, and returned in 1877. At the October Conferenee, 1877, he was appointed a home missionary of the Salt Lake Stake of Zion, and continued to labor in that capacity for about seven years. Oct. 22, 1877, he commenced work as a clerk in the Historian's Office, copying documentary Church History, where he continued laboring until the spring of 1879, when he met with an accident while trying to lower one of the windows at the Council House during an evening session of the High Council, which caused an injury in his right hand. Being thus disabled as a scribe at the Historian's Office, he accepted an offer from the Singer Manufacturing Sewing Machine Co., and he (with his family) took up his residence in Ogden, where he successfully established a branch office for that company. While at Ogden he labored as one of the Sunday School missionaries of the Weber Stake of Zion. In the spring of 1880, Apostle Orson Pratt (then Church Historian), being in an enfeebled state of health, desired his son Milando to return to Salt Lake City, and take his place at the Historian's Office in compiling the Documentary Church History. He complied with his father's request, and occupied this position from that time until 1888. On his return to Salt Lake City from Ogden, he was reappointed to the High Council and the home mission.

PRATT, (Milson Ross.) a member of the 30th Quorum of Seventies and of the Nineteenth Ward, Salt Lake City, is a son of Apostle Orson Pratt and Marian Ross, and was born in Salt Lake City, Nov. 4,1859, baptized May 3, 1868, and ordained an Elder Oct. 17, 1876. Being called on a mission to Mexico, he left home May 7, 1882, to fill the same; returned April 4, 1884. The same year he was called on a mission to India. In company with Elders Wm. Willes, H. F. McCune and Geo. H. Booth (the latter a resident of Calcutta, India), he left Salt Lake City June 10, 1884 (being ordained a Seventy the same day), and arrived in Calcutta Aug. 1st following. After a fruitless endeavor to introduce the Gospel in India, the mission was abandoned, and Pres. Willes returned home, while Elders Pratt and McCune were sent on a mission to New Zealand. They sailed from Calcutta June 10, 1885, and reached Hawkes Bay, New Zealand, July 19, 1885, after a very pleasant and refreshing voyage. Elder Pratt labored successfully in New Zealand, while his companion, Elder McCune, of Nephi, Utah, failed in health and returned to Utah in January, 1886. Elder Pratt returned home Feb. 25, 1887. His missions were full of adventure and interesting incidents, yet not without considerable hardship and suffering.

PYPER, (George Dollinger,) a member of the 8th Quorum of Seventies and an active Elder in the Twelfth Ward, Salt Lake City, is a son of the late Bishop Alexander C. Pyper and Christiana Dollinger, and was born in Salt Lake City, Utah, Nov. 21, 1860, baptized when eight years of age, officiated for some time as a Deacon and was ordained to the office of an Elder in 1883. In that year, also, he was married. Since his early youth he has taken an active part in public life, especially in secular affairs; he has also labored diligently in Ward capacities, and was for a number of years a very energetic Sunday School officer. From 1875-86 he was employed as clerk in the police court; since 1882 he has served as justice of the peace in the Fifth Precinct, and since 1884 as alderman from the Fifth Municipal Ward. In 1886 he succeeded Adam Speirs as police judge. In discharging the unpleasant duties of the latter office, he has exhibited uncommon ability and judgment for one of his years.

R

REISER, (Henry,) a member of the

2nd Quorum of Seventies and a resident of the Sixth Ward, Salt Lake City, is a son of Henry Reiser and Susanna Ottiker, and was born at Fischenttal, Canton of Zurich, Switzerland, July 29, 1832. In February, 1850, he went to live at St. Innier, Canton of Bern, to learn the French language, and also the trade of a watchmaker. June 14, 1856, he married Susanna Rupp, of Siegeieswyl, Canton of Bern. May 16, 1859, he and his wife were baptized by Elder Henry Hugg. June 3, 1859, he was ordained a Teacher by Elder Jabez Woodard, President of the Swiss, Italian and German Mission. Later he was ordained to the office of a Priest and subsequently to that of an Elder. April 25, 1860, he started for Utah, crossed the Atlantic in the ship *William Tapscott*, which sailed from Liverpool, England, May 11, 1860. After 35 days' sailing, the company arrived at New York, where the emigrants were detained a week on account of the small-pox, which had broken out among them, twelve persons being attacked with the disease. Finally they were permitted to land in Castle Garden, and the next day they started for Florence, Nebraska, the outfitting place for the journey over the plains. There Elder Reiser met an Apostle for the first time in his life, which made a deep and lasting impression upon him. I was Elder George Q. Cannon, who was there in charge of the immigration that season. After a tedious journey over the plains he arrived in Salt Lake City, Oct. 5, 1860. Dec. 15th following he received his endowments and was also chosen second Counselor to Carl G. Maeser, President of the German meetings in Salt Lake City. Feb. 16, 1861, he was ordained a Seventy under the hands of Albert P. Rockwood and became a member of the 62nd Quorum. When the quorums were reorganized a few years ago, he became a member of the 2nd Quorum. In 1863 he was chosen first Counselor to Pres. Maeser. April 7, 1872, he was called on a mission to Switzerland, to fill which he left home on the 1st of May following, together with 26 fellow-missionories; he arrived at Bern, Switzerland, May 25th, and was appointed to preside over the Jura and Bern Conferences by Pres. Huber. While laboring in that capacity he baptized 102 souls. Jan. 1, 1874, his wife died, and on the 3rd of June following he was released to go home. He traveled in company with Pres. Huber and 150 Swiss and German Saints, and arrived in Salt Lake City July 2nd. After his return he resumed his position as first Counselor to Pres. Maeser in the Presidency of the German meetings, and when Pres. Maeser was called to take charge of the B. Y. Academy at Provo, Elder Reiser was appointed to preside over the German meetings. In 1877, when the general reorganization of the Wards and Stakes took place, he was again appointed to preside by Pres. Angus M. Cannon. In 1886 John Q. Cannon was appointed President of the German meetings, and Elder Reiser was chosen as his first Counselor. Aug. 24, 1886, he was arrested under the Edmunds law, on a charge of unlawful cohabitation and bound over in the sum of $2,000 to await the action of the grand jury. Sept. 17th following he appeared before the grand jury in the Third District Court, and on the 28th was arraigned to plead to the indictment; he pleaded not guilty. Feb. 14, 1887, he was on trial; by advice of his attorney he withdrew his plea of not guilty and pleaded guilty. When Judge Zane asked him if he had anything to say before sentence was passed, he replied that he had 18 souls depending entirely on him for their support, and that about a year ago he was robbed of about $800 worth of watches; hence he was pretty well reduced in means. The judge asked if he would promise to obey the law in the future. Elder Reiser answered that he could not give any such promise conscienciously. He was then sentenced to six months' imprisonment and to pay a fine of $300 and costs of suit, the latter amountiug to $43.75. Having served his term in the Utah Penitentiary, he was released July 13, 1887. While he was incarcerated, Elder Arnold Schulthess was appointed President of the German meetings, and Henry Reiser chosen as his first Counselor.

RICHARDS, (HENRY PHINEHAS,) a member of the High Council of the Salt Lake Stake, is a son of Phinehas Richards and Wealthy Dewey, and was born at Richmond, Berkshire Co., Massachusetts, Nov. 30, 1831, baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints when eight years of age, by his father and Elder James Burnham. In the fall of 1843 he emigrated with his father's family to Nauvoo, Illinois, and although quite young, was ordained an Elder and identified with the Elders' Quorum. He received his endowments in the Nauvoo Temple just before the exodus of the Saints in 1846. May 19, 1846, he left Nauvoo with his parents bound for the Rocky Mountains. He sojourned for a short time at Winter Quarters, and on July 3, 1848, commenced the journey across the plains; he drove an ox-team for Sister Moss (whose husband was then on a mission) and had the charge

of two teams all the way, standing guard every third night half of the night; arrived in the G. S. L. Valley Oct, 19th, feeling truly thankful that he had reached the place of his destination, as the labors, toils and fatigues of the journey seemed more than could have been endured much longer by one of his years and not of robust health. For a number of years he contributed to the support of his parents; he also served as messenger in the House of Representatives of the Provisional Government of the State of Deseret during its two first sessions. Dec. 30, 1852, he was united in marriage by Pres. Willard Richards to Miss Margaret Minerva Empey, who has since borne him eight children. April 17, 1854, he was ordained a Seventy under the hands of Pres. Joseph Young, sen., and became a member of the 8th Quorum. May 4, 1854, he started in company with some eighteen other Elders on a mission to the Sandwich Islands. There he was prospered in obtaining a thorough knowledge of the Hawaiian language and labored successfully upon the islands of Hawaii, Maui, Molokai, Lanai, Oahu and Kauai. During his absence on this mission, which was of three and a half years' duration, his eldest child (a daughter) was born June 11, 1854; consequently she was nearly three and a half years old before he had the privilege of seeing her. In the spring of 1858, upon the approach of Johnston's army, he moved south with the body of the Church, and located in Provo, where his family remained until word was given for all who desired to do so to return to their former homes. July 13, 1866, he was duly commissioned by Gov. Charles Durkee as 1st aid-de-camp on the staff of the commander of the 2nd Brigade of the 1st Division of the Utah Militia, with the rank of colonel of infantry. Sept. 11, 1869, he was ordained one of the Presidents of the 8th Quorum of Seventies, which position he honorably filled until May 9, 1873, when he was ordained a High Priest and set apart to act as a High Councilor, under the hands of Elder Joseph F. Smith and the Presidency of the Stake. Dec. 27, 1876, having been called at the previously held semi-annual conference, he started on his second mission to the Sandwich Islands. At San Francisco he took passage on board the steamship *City of New York* and arrived at Honolulu Jan. 12, 1877. He labored on all the principal islands of the group, and met many friends with whom he had formed an acquaintance over a quarter of a century before. He had several very pleasant interviews with his majesty the King, and presented the Queen Kapoliani with an elegantly-bound volume of the Book of Mormon, published in her own language. He also traveled a short time with her majesty the Queen upon the island of Hawaii, eat at her table and assisted her on different occasions in organizing her *Hoola Hooulu Lahui*, an organization similar to the Relief Societies among the Latter-day Saints. While remaining a short time at Laie, the native assessor and collector of the district assessed a personal tax against Elder Richards of $5, as he had usually done to other Elders, although the law exempted Christian ministers of all denominations, who are regularly engaged in their vocation, from the personal tax. He demurred to paying the tax on the above grounds, and was consequently arrested and brought before the native judge of the district, who decided that he would have to pay the tax, as he was not a Christian minister. An appeal was taken, and the case heard before one of the judges of the Supreme Court of the kingdom, the attorney-general of the Crown prosecuting. The decision of the lower court was reversed and the case decided in Elder Richard's favor, whereby the "Mormon" Elders were placed on an equal footing with ministers of other denominations. (See *Deseret Evening News* of Dec. 17, 1879.) Elder Richards also had several interviews with his excellency J. Mott Smith, Minister of Interior, and was successful in allaying much prejudice on the marriage question, and of procuring a license to solemnize marriages throughout the kingdom, which privilege had not been granted to the Latter-day Saint Elders up to that time. This mission was of about two and a half years' duration, and when he returned he brought four natives of the Sandwich Islands with him. June 5, 1881, he was appointed superintendent of the Fourteenth Ward Sunday Scoool, which position he still occupies. Previous to this he had filled the position of assistant superintendent, and acted as teacher almost from the time the Sunday schools were first organized in Salt Lake City. While at home, for the last twenty-five years, he has been engaged in mercantile pursuits, having labored in two or three of the leading mercantile houses of Salt Lake City, but the greater portion of the time with Z. C. M. I.

RISER, (GEORGE CHRISTIAN,) an active Elder of the Eighteenth Ward, Salt Lake City, is a son of Christopher Casper Riser and Barbara Hoffman, and was born at Kornwestheime, Wurtemburg, Germany, July 16, 1818, emigrated to America in the spring

of 1831, with his father's family, consisting of his father, then a widower, a sister (Catherine), his brother John Jacob and himself. They located in Zoar, a colony of German communists, in Tuscerawas Co., Ohio; remained there one year and then removed to the neighborhood of Mansfield, Richland Co.; afterwards they settled near Lexington in the same county, and still later in Marion County, where they entered 40 acres of heavy timbered government land, of which they through hard labor cleared nine acres in about three years, and also built a house and stable. After this George spent about three years to learn the trade of a shoemaker in the adjacent town of Caledonia. After recovery from an attack of sickness, he found employment as a journeyman in Mount Vernon, Knox Co., and afterwards in Marion, Marion Co. In the latter place he bought his master's workshop and commenced business for himself, and three months later (Jan. 10, 1841) was married to Christiana Cull. Through one of his employes (Ebenezer Kerr) he first heard "Mormonism" in the fall of 1842. For the purpose of getting more fully satisfied in regard to the divine mission of Joseph Smith (having formerly been inclined to skepticism as regards the creeds of other denominations) he concluded to visit the Prophet himself at the headquarters of the Church. Consequently he bought a horse-team and started for Nauvoo, Ill., a distance of 600 miles, Sept. 6, 1842, together with his wife and child and his brother John J. Riser. Soon after his arrival there, he was convinced that Joseph was indeed a true Prophet, and on Dec. 12, 1842, he and his wife were baptized in the Mississippi River, by Elder Albert Brown. Bro. Riser built a brick house in Nauvoo—on Main Street, a block and a half north of the Nauvoo Mansion, where the Prophet resided. At the April Conference he and his brother John were ordained into the 6th Quorum of Seventies and sent on a preaching mission to Ohio. After laboring three months in that State, Elder Riser returned to Nauvoo, leaving his brother in Ohio with his father. In April, 1846, he crossed the Mississippi to come to the Rocky Mountains, after disposing of his property in Nauvoo at a nominal figure. Having arrived on the Missouri River, his brother John enlisted as a member of the Mormon Battalion and marched to California, leaving his effects with his brother George, who built a house at Winter Quarters and worked at his trade during the winter. In the spring of 1847 he continued the journey westward, and arrived in G. S. L. Valley Sept. 25th of that year, having crossed the plains with a 2-yoke ox-team. A few days after his arrival in the valley, he removed his wagon bed onto the small lot assigned him on the ground where the "Old Fort" was built that same fall. Agreeable to the wishes of the people he opened a shoe shop in a large military tent in the fort, and thus established himself as the first shoemaker in G. S. L. Valley, in the beginning of October, 1847. Nov. 2nd following he moved into a house in the fort, which he built by exchanging labor with his brethren. Next year (1848) he built a regular shoeshop in the fort and furnished labor for three of the lately returned members of the Mormon Battalion, his own brother John being one of them In 1849 he moved this shoeshop, which was built of sawed logs, onto his lot in the Sixteenth Ward, and lived in it with his family until 1850, when he built a substantial adobe house on the block now occupied by the U. C. Ry., depot. This was the second house in the Territory covered with shingle roof, Father Billings having built the first shingle-roofed house on the same block a short time before. At the October Conference, 1852, Elder Riser was called on a mission to Europe. Together with 72 other missionaries he started from home late in October with horse and mule teams, the company being in charge of Apostle Orson Pratt and Elders Daniel and Orson Spencer. After six weeks' journey they arrived safely at St. Joseph, Mo., from where they traveled by river boats and rail, *via* St. Louis and Cincinnati, to Columbus, the capital of Ohio. While the bells rang for dinner in that city, and while most of his fellow-missionaries went in for refreshments, Elder Riser remained in the car trying to decide which way he should travel in order to find his father who lived somewhere in the State. Utterly unable to reach any definite conclusion as to what he had better do, an audible voice from above spoke to him, saying, "Get a ticket for Cardington." He immediately went into the railway station and inquired if there was such a place as Cardington in the State. Being answered in the affirmative he immediately purchased a ticket and was soon on his journey thither, and on arriving there, he recognized among the bystanders near the station a brother-in-law by the name of Cull, who took him in his wagon a distance of nine miles to his house, and the next morning Elder Riser walked a few miles to where his father and stepmother resided. He remained with them two weeks, baptized them both, and after

ordaining his father to the office of an Elder continued his journey to New York, where he again met his traveling companions and set sail for Liverpool, England, where they arrived Jan. 3, 1853. After visiting some of the branches in Yorkshire, Elder Riser, in company with Orson Spencer, Jacob Houtz, Jacob Secrist and Geo. Myers, sailed from Hull, and after a rough passage, which lasted three days, arrived in Hamburg, where they were kindly received by Pres. Daniel Garn. Elders Spencer and Houtz proceeded to Berlin, while Elder Riser and the other brethren were appointed to labor in Hamburg and the dukedom of Mecklenburg. In March, 1853, Elder Riser visited his native country (Kornwesthime, Wurtemburg), 600 miles from Hamburg. There he was well received by his old friends and relatives, and three days after his arrival in his native town, with the consent of the town parson, he preached to a large audience in a commodious school house. Among the listeners were the parson and Elder Riser's old schoolmaster, who took the lead of the singing. Elder Riser preached an hour and a quarter to a very attentive audience, but the priest would not permit him to hold another meeting. Next he tried to find another opening in Stuttgart, the capital of the kingdom, but was unsuccessful. By the assistance of a lawyer he formulated a petition to the King's "Cultus Minister," which he presented in person; he also sent a Voice of Warning to the King through his private cabinet. Awaiting an answer he visited among the people and loaned out books, and a spirit of inquiry began to be made manifest. Finally, the government decided against him, and he was compelled to leave the country after only six weeks' stay. He then returned to Hamburg, from where he, agreeable to advice from Pres. Garn, proceeded to England, where Pres. S. W. Richards appointed him to labor in Yorkshire. He labored with much satisfaction in that part of the country until Jan. 21, 1854, when he received a letter from Pres. Garn requesting him to go back to Hamburg to take charge of the mission there. The following day he preached his farewell sermon in Chesterfield Hall, and after being set apart and blessed by Presidents S. W. Richards and D. Garn in Liverpool, he proceeded to Hamburg, where he arrived Feb. 5th. He entered on the duties of his new field of labor full of hope and zeal; baptized 13 persons, published a pamphlet and was doing a good work when his missionary career in Hamburg terminated abruptly, Aug. 13, 1854, when he was arrested, together with J. C. Nielsen, for having preached the Gospel. Both were marched to the police office, incarcerated in the city jail the same day and confined in two separate rooms, together with some of the most degraded criminals. A few days later, through the influence of the American Consul, Mr. Bromberg, they were removed to a more respectable prison. Four times they were arraigned before the city magistrate, and on the 5th of September they were brought before Mr. Bender, President of the Senate, and both honorably discharged, with the agreement on their part that they would leave the city and hold no more meetings there. Elder Nielsen then proceeded to Copenhagen, Denmark, while Elder Riser left for Liverpool, England, where he arrived Sept. 8th. Soon afterwards a small company of Saints came over from Hamburg, with some of whom Elder Riser sailed from Liverpool on board the ship *Isaac Jeans*, Feb. 3, 1855, and arrived in Philadelphia March 5th following. On the journey through the States he visited his father and wife's relatives, and finally crossed the plains as captain of ten in Seth M. Blair's company, which, after suffering extremely from cholera, arrived in G. S. L. City in charge of Edward Stevenson, Sept. 11, 1855. A few weeks later (Nov. 4th) Elder Riser gave a full account of his mission before a large congregation in the Old Tabernacle. Dec. 9, 1856, he was set apart to act as first Counselor to Bishop F. Kesler, of the Sixteenth Ward, a position which he occupied for twenty years and six months. During the absence of Bishop Kesler in 1858-59, Elder Riser had charge of the Ward, which at that time was imperfectly organized. On this account the responsibility resting upon him and the public work he personally had to perform reduced him considerably in point of means, and he deemed it necessary to exchange his property situated on what is known as the Depot Block for a small farm in Bountiful, Davis Co., to which he removed his family, he himself remaining in the Ward to attend to his official duties. In the year 1869 he yielded obedience to the principle of plural marriage, by taking Permelia Howarth to wife. His wife Christiana Cull died in Salt Lake City March 30, 1871, as a true and faithful Latter-day Saint, and highly respected by all who knew her. She was the mother of nine children, of whom three sons and three daughters survived her. In early times Elder Riser served as captain of a company of the Utah militia, and during the Echo Canyon campaign he took a very

active part in the defence, and assisted Presiding Bishop Edward Hunter in distributing teams to remove the people south. He has always been on hand with his talents and means to assist in promoting the work of God, and on various occasions, during the long time he has been identified with the Church, made great sacrifices in sustaining principle and satisfying his conscience.

ROUNDY, (SHADRACH,) a prominent Elder in the Church, was born in Windham County, Vermont, Jan. 1, 1789. When about twenty-five years old he married Betsy Quimby, of Essex County, Vermont, who bore him ten children—four sons and six daughters. He moved with his family to Onondago County, New York, and there heard of the Gospel being revealed to Joseph Smith. In the winter of 1830-31 he left his home and traveled on horseback to see the Prophet Joseph, who then resided at Fayette, Seneca Co., New York. After having an interview with the Prophet, he was baptized and became an honorable member of the Church. His wife and those of his children who were old enough also embraced the Gospel about the same time. April 16, 1836, in Kirtland, Ohio, where the main body of the Church was then in conference assembled, he received a license to preach the Gospel, having previously been ordained an Elder. Subsequently he removed to Missouri, where he shared with the Saints in their persecutions, and afterward located temporarily in Warsaw, Ill. About the year 1840 he removed to Nauvoo, where he served as captain of police. In times of imminent danger and persecutions he acted as special guard around the person of the Prophet Joseph. On several occasions he was on duty without intermission, for many days and nights, without sleep or rest. His love for the Prophet was so great that he would have given his own life freely in defence of his beloved friend and brother. On one occasion, when the Prophet had been forewarned that he was in danger, he sent for Bro. Roundy and told him to pick a trusty man to be on guard with him at his house, as a party was coming that night by water to kidnap him. Bro. Roundy selected Josiah Arnold and placed him on guard at the gate, with orders to admit no one, while he himself took his beat by the river, but on hearing a noise he hastily repaired to the gate and found William Law inside the gate and others in the act of entering. Bro. Roundy, who had a hickory walking cane in his hand, quickly took hold of it at each end, and pressing it against the men forced them back outside, and then fastened the gate. William Law endeavored to explain that the men who were with him were gentlemen merchants, who wanted to see the mummies. Bro. Roundy replied that if they were gentlemen they should come at gentlemen's hours. William Law insisted that Brother Joseph would admit them, as they would pay $10 in pocket money, there being about forty of them; the admission fee was 25 cents for each. On their agreeing not to try to enter while he was gone, Bro. Roundy went to Joseph's room. The Prophet, who had overheard the conversation, told Elder Roundy to go back and tell the strangers as a message from him what he (Roundy) had already told them himself. Thus was the Prophet's life and liberty preserved by the courage and fidelity of Elder Roundy and his associate. Elder Roundy came to G. S. L. Valley as one of the Pioneers of 1847. He was one of the first settlers in the Fifteenth Ward, where he presided as Bishop from April 14, 1849, until 1856. He had previously been called to the Bishopric by revelation (Doc. & Cov., Sec. 124, verse 141). He died in Salt Lake City, July 4, 1872, as a true and faithful member of the Church.

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SANDBERG, (JOHN CHRISTIAN,) a member of the 30th Quorum of Seventies and an active Teacher of the Seventeenth Ward, Salt Lake City, was born in Flyinge Kongsgaard, Malmøhus Læn, Sweden, Nov. 14, 1837, baptized by N. Rosengren, Aug. 1, 1861, labored as a local missionary for about four years, part of the time as President of the Gøteborg Conference, and emigrated to Utah in 1865. He located in Salt Lake City, where he has resided ever since. Being called on a mission to Europe, he left home in the fall of 1875, arrived in Copenhagen, Denmark, Nov. 27th of that year, and was appointed to preside over the Gøteborg Conference (Sweden). In January, 1877, at Gøteborg, he commenced the publication of the *Nordstjernan*, a monthly paper published in the interest of the Church in Sweden, under the direction of O. N. Liljenquist, then President of the Scandinavian Mission. He returned home in the fall of 1877. For a number of years after his return he labored as a home missionary in the Salt Lake Stake. Elder Sandberg is universally known as a home manufacturer, and is also the inventor of a number of practical improvements in the furniture line.

SANSOM, (CHARLES,) one of the Presidents of the 13th Quorum of Seventies and a prominent Elder in the Twentieth Ward,

Salt Lake City, was born in the small hamlet of Forest Green, Gloucestershire, England, April 16, 1826. When in his teens he had a longing desire to see as much of the world as possible, and for this purpose he went to the seaport towns of Bristol and Gloucester, seeking to obtain a situation on board some vessel, but the captains he applied to, instead of giving him a berth, advised him to stay at home. He then tried to enlist in the army, but could not come up to the standard required by half an inch. His next venture was an attempt to enlist on board a man-of-war, but was again rejected, none but able seamen being wanted. About this time he heard the Gospel preached for the first time, by Elders John Halliday, Stratton and others, in the city of Bristol. He soon became convinced of its truth, received it with a joyful heart, and shortly afterward paid a visit to his native place, where he hastened to make his mother acquainted with the good news—his father had died many years before—but was never more disappointed than when he found she could not see and receive it as he had done. His experience in this regard, however, was like that of thousands of others. While at home on this visit he was baptized at Avening, Gloucestershire, Jan. 3, 1845. In the three years that followed he had to move about from place to place in search of employment, dividing his time between Bristol, Wales and Manchester. He was ordained a Priest in Manchester, April 14, 1848, and emigrated from England Sept. 7, 1848, on board the ship *Erin's Queen*, which, after a seven weeks' voyage, arrived in New Orleans Oct. 28; remained there until the following June, during which time that dreadful scourge the cholera carried away many victims. Leaving New Orleans he arrived in St. Louis, Mo., the day after the great fire, which burned up 23 steamboats and about one-third of the business part of the city. The cholera was raging before the fire broke out, but when the excitement caused by the conflagration was somewhat abated, the cholera broke out again with redoubled fury, until its victims numbered over one thousand in a week, and thousands fled away from the city through fear. During this trying time many of the Saints suffered with the rest, and quite a number were called to lay their bodies down. Bro. Sansom often volunteered to attend on his sick brethren, and assisted to prepare for burial the bodies of those who were called away, but escaped himself from any attack of that fearful scourge. Soon after arriving in St. Louis he joined Captai Ballo's celebrated brass band, and continued a member of it over twenty years, or until it disorganized. In the spring of 1850 he, in company with the band, left St. Louis for Council Bluffs, Iowa, intending to cross the plains that season, but owing to the high price of cattle, and for other causes, he with many others were obliged to postpone their journey for another year. He settled temporarily near Kanesville, and remained there until the fall of that year, when, with others of his brethren who had been disappointed like himself, he returned to St. Louis to earn means for another outfit. He remained in that city until the spring of 1852, when he again started for the plains and arrived in G. S. L. City Sept. 5th. Feb. 16, 1853, he was ordained a Seventy, and joined the 17th Quorum, was ordained one of the council in February, 1875, and at the time of the reorganization of the Seventies, he was appointed one of the council of the 13th Quorum. In the winter of 1856 he volunteered to go and assist the belated handcart company; he took a four-horse team from North Ogden, Weber Co. (that place being his home at the time), loaded up with provisions and horse feed and went as far as Green River, where he met Capt. Edward Martin's handcart company. He loaded up with ten passengers, and after a trip of 21 days, through blinding snow storms and severe cold, arrived in G. S. Lake City, Sunday, Nov, 30th. In the fall of 1857 he went to Echo Canyon, where the militia of the Territory had been called to arrest the progress of Johnston's army, and remained there until orders were given to break up camp and return to the Valley. In the summer of 1858 he joined the Saints in their move south and settled in Springville, Utah Co., until word was given that the Saints might return to their homes. He then settled in the Twentieth Ward, Salt Lake City, where he took an active part in things pertaining to the welfare of the Ward, and assisted in organizing the first mutual improvement association, and for many years was one of its officers, and when the Twentieth Ward Co-operative Mercantile Institution was inaugurated, he was chosen as superintendent, which position he occupied for ten years. In 1873-74 he filled a successful mission to England. Elder Sansom hopes to "live to see the day when the Saints shall enjoy their rights and the wicked cease to rule over them."

SAUNDERS, (JOHN WILLIAM,) a member of the 16th Quorum of Seventies, a home missionary in the Salt Lake Stake and a resident of the Tenth Ward, Salt Lake City, was born in Ephraim, Sanpete Co.,

Utah, Jan. 3, 1863, baptized in Salt Lake City July 30, 1871, by his father D. A. Saunders, and was successively ordained a Deacon, Elder and Seventy. Oct. 14, 1885, he left home, being called on a mission to the Southern States; he labored with success in the West Tennessee Conference, baptized quite a number, was threatened several times by mobs, and returned home Dec. 3, 1887. On his return journey he visited the settlements of the Saints in the San Louis Valley, Colorado.

SAVILLE, (GEORGE,) President of the 13th Quorum of Elders and a resident of the Mill Creek Ward, Salt Lake Co., was born in Saffren Walden, County of Essex, England, July 14, 1841, learned the trade of a shoemaker from his father, was baptized in December, 1854, ordained to the Priesthood soon afterwards, and later had charge of the Bishop Stortford Branch, of the Essex Conference; emigrated to Utah in 1868, crossing the Atlantic in the ship *Constitution*. He located in the Eighteenth Ward, Salt Lake City, where he resided until quite recently, when he removed to the Mill Creek Ward. Elder Saville is known as a quiet but faithful member of the Church. He has acted as Ward Teacher for many years in the Eighteenth and Twentieth Wards, and has always taken an active part in local affairs of public interest.

SCHETTLER, (BERNARD HERMAN,) one of the Presidents of the 13th Quorum of Seventies and a resident of the Eighteenth Ward, Salt Lake City, was born in Newvied Rhine, Prussia, Jan. 19, 1833, received a collegiate education and emigrated to America in 1853. While residing at New York City he first heard of "Mormonism" and was baptized by George Q. Cannon, May 7, 1860. Soon afterwards he was ordained to the Priesthood and engaged in considerable preaching and baptizing previous to his migration to Utah in 1861. He arrived in Salt Lake City Sept. 23, 1861, where he has resided ever since. For eleven years he was employed as clerk in Pres. B. Young's Office, and he has done a great deal of labor in the interest of the public good. During the absence of his brother, P. A. Schettler, he acted in his place as treasurer of Salt Lake City. When the Zion's Saving Bank and Trust Company was first organized, Oct. 1, 1873, Elder Schettler was appointed assistant cashier of the bank, a position which he has occupied ever since. Being called on a mission to Holland, he left home in August, 1877, in company with A. W. Carlson, and arrived in Amsterdam, Holland, Sept. 8, 1877. He preached considerably in the various provinces of the kingdom, was exposed to some persecution, and formulated and sent an address to the King of Holland, asking for permission to preach the Gospel to him, but received no answer. He returned home in July, 1878. Sept. 15, 1886, he was arrested on a charge of unlawful cohabitation and placed under bonds. When his case was called in the Third District Court, he pleaded not guilty, but afterwards changed his plea to guilty. Feb. 29, 1888, he was sentenced to six months' imprisonment and to pay a fine of $300 and costs of suit. Being pardoned by Pres. Cleveland, he was released May 3, 1888.

SCHOENFELD, (EDWARD,) second Counselor to Bishop Fred. W. Schoenfeld, of Brighton, Salt Lake Co., was born in Magdeborn, near Leipzig, Saxony, Germany, March 8, 1832. He received a collegiate education in the famous mining city Freiberg, Saxony, and held a position as school teacher in one of the city schools in Dresden, the capital of Saxony, from May, 1852, to June, 1856, when, after having embraced the Gospel, he emigrated with wife and child to England. Previous to this he was baptized in the river Elbe, on the night of October 14, 1855, by Apostle F. D. Richards, confirmed under the hands of Elder Wm. Kimball October 16th, and ordained an Elder under the hands of Elder Carl G. Maeser early in the spring of 1856. He labored in the London Conference, from where he emigrated to Utah in 1857. In 1857-58 he went through the scenes of the Echo Canyon war and the subsequent move south. He was ordained a Seventy (in the 35th Quorum) Feb. 6, 1858, under the hands of Wm. Hawk, and was afterwards made one of the Presidents of said quorum (Jan. 15, 1869). From February, 1870, to July, 1872, he filled a mission to Germany and Switzerland, as President of that mission and editor of the *Stern*. After his return he labored as a home missionary in the Salt Lake Stake from 1878 to 1880, when (Oct. 2, 1880) he was ordained a High Priest under the hands of Pres. Angus M. Cannon, and set apart as second Counselor to Bishop Fred. W. Schoenfeld, his brother, in the Brighton Ward. Nov. 11, 1886, he was arrested on a two-count indictment charging unlawful cohabitation; he waived the preliminary examination and was placed under bonds. When his trial was called in the Third District Court, Dec 4, 1886, he pleaded not guilty, but afterwards changed his plea to that of guilty. March 1, 1887, he was sentenced by Judge Zane to six months' imprisonment and to pay a fine of $50 and

costs of suit. Having served his term in the Utah Penitentiary, he regained his liberty July 31, 1887. Since 1872 he has been employed as salesman in Z. C. M. I. in Salt Lake City.

SCOTT, (WILLIAM RICHMOND,) one of the Presidents of the 93rd Quorum of Seventies and an active Elder of the Sandy Ward, Salt Lake Co., was born in Belleragh, County of Antrim, Ireland, Dec. 22, 1844, and raised on a farm. In 1867 he first heard the fulness of the Gospel preached by Chas. W. Penrose and was baptized Jan. 12, 1868, by Elder John P. Reid in Belfast. He was ordained a Priest and afterwards an Elder, and presided for some time over the Belfast Branch of the Church. He emigrated to Utah in 1872, crossing the Atlantic in the steamship *Manhattan*; arrived in Salt Lake City July 4th of that year, and went to work a few days later on the Utah Southern Railway, assisting in laying the track between Draper and the Point of the Mountain south. Aug. 19, 1872, he married Mary Jane Maginess and located in Sandy, where he has resided ever since, and taken an active part in the public affairs of the Ward. He has taken a leading part in the Sunday School, presided over the Y. M. M. I A. and acted as Teacher, school trustee, etc. He was ordained a Seventy a few years ago, and when the 93rd Quorum of Seventies was organized he was ordained one of the Presidents of the same. He has been in the employ of the railway company since his first arrival in the country, and filled the position of agent at Sandy Station about six years.

SEARS, (JOHN,) one of the Presidents of the 57th Quorum of Seventies and a presiding Teacher in the Eleventh Ward, Salt Lake City, was born in South Hill, Bedfordshire, England, Oct. 13, 1822, baptized July 1, 1849, by Elder Thomas Joyce, presided over a branch of the Bedfordshire Conference for a number of years and emigrated to Utah in 1864, crossing the Atlantic in the ship *Hudson*. After residing temporarily in various parts of the Territory, he located permanently in Salt Lake City, where he now resides. He is an employe of Z. C. M I.

SEDDON, (SAMUEL MATTHEW THOMPSON,) Bishop of the Fifth Ward, Salt Lake City, is a son of Thomas Seddon and Hannah Thompson, and was born in Salt Lake City, Utah, Nov. 29, 1858, baptized when about eight years old, ordained to the Lesser Priesthood a few years later, and subsequently to the office of a Seventy in the 23rd Quorum. He labored as a Teacher in the Fifth Ward for a number of years, and on Nov. 30, 1884, was ordained a High Priest and set apart to his present position.

SHARP, (JOHN WILLIAM,) one of the Presidents of the 23rd Quorum of Seventies and of the Union Ward, Salt Lake Co., was born at Northampton, England, July 22, 1836, baptized at Northampton Oct 16, 1852, by Samuel Parks, by whom he was confirmed the following day, and ordained a Deacon Feb. 4, 1855; and on May 25, 1856, he was ordained an Elder under the hands of James Lavender and Wm. Bayliss, and called to labor as a traveling Elder in the Bedfordshire Conference, under the presidency of Elder Wm. Bayliss. He continued in this conference until Jan. 1, 1858, when he was appointed to labor and travel in the Norwich Conference. He worked there under the direction of Elders Edwin Scott and Wm. Jeffries, until June 20, 1859, when he was sent to the Newcastle-upon-Tyne Pastorate, to travel under the presidency of Thomas Wallace and Joseph Stanford. There he labored in the Durham, Newcastle-upon-Tyne and Carlisle Conferences until April, 1861, when he was released to emigrate to Utah. He crossed the sea on the clipper ship *Underwriter*, which sailed from Liverpool, England, April 23, 1861, and the plains in Capt. Ira Eldredge's company, which arrived in Salt Lake City at noon on the 15th day of September following May 16, 1863, he was ordained into the 23rd Quorum of Seventies and subsequently set apart as one of the Presidents of that quorum. Aug. 9, 1866, he was called to go to Sanpete County on an Indian expedition, and left Salt Lake City in Major Andrew H. Burt's company, for the purpose of protecting the inhabitants of that county from the ravages of the Indians, who had been preying upon the settlers there for years. He was gone on that expedition about two months. At the general conference held in Salt Lake City in October, 1876, he was called to go on a preaching mission to the Southern States, and on the 20th of November following he left Salt Lake City, in company with Elders Henry G. Boyle, Wm. Calder, Joseph Argyle and a number of other brethren destined for the same field. He was appointed to labor in the State of Tennessee, with headquarters at R. R. Church, at Shady Grove on Duck River. He prosecuted his missionary work in that State for about one year. In January, 1877, his companion, Elder Wm. Calder, had to return home because of sickness, and Elder Sharp then traveled alone until Feb. 24, 1877, when he was joined by Joseph Argyle and ap-

pointed to labor in Tennessee. In that State he was treated very kindly by the people, baptized quite a number, organized a branch at Totty's Bend, and experienced the power of God on several occasions, and especially in one partieular instance when a sister was miraculously healed. Finally, Elder Sharp himself was taken sick with ague and fever, and was brought down very low, so much so that nothing short of the power of God saved his life; in consequence of this he had to return home and did not fully recover from this attack until several years afterward. In June, 1877, and while he was yet in Tennessee, he was appointed to preside over the Sandy Branch of the Union Ward of the Salt Lake Stake of Zion. In October, 1878, he was set apart as one of the home missionaries of the Salt Lake Stake, continuing in that calling until the close of the year 1884. He presided over the Sandy Branch until it was organized as a Ward, Sept. 3, 1882, and Ezekiel Holman appointed and set apart as Bishop. In 1862 Elder Sharp was sworn in as a special policeman in Salt Lake City, and was once appoin ed deputy city marshal by J. D. T. McAllister. He went on the regular force of police in October, 1883, and has been in the city marshal's office most of the time since. As an officer in the Church, Elder Sharp is universally known among the Saints for his zeal and integrity to the truth, and as a police officer he has always stood manfully at his post, even in times of the greatest danger.

SHAW, (OSMOND BRAND,) a late member of the 3rd Quorum of Seventies, and a resident of the Seventeenth Ward, Salt Lake City, was born at Tunstal, Staffordshire, England, May 21, 1821, baptized in 1840, ordained an Elder at Hanley, March 28, 1841, labored faithfully for a number of years as a missionary in Staffordshire and Derbyshire, was married to Eliza Wilding in 1844 and emigrated with his wife and two children to America in 1849, crossing the Atlantic in the ship *Ashland*. He located temporarily at St. Louis, Mo., and subsequently at Burlington, Iowa, until 1852, when he came to Utah. He located in the Seventeenth Ward, Salt Lake City, where he resided until the time of his death. In 1857-58 he participated in the Echo Canyon expedition. He also manufactured the first glass ever made in Utah, from material gathered by himself in the mountains. In 1868-69 he performed a mission to England, laboring successfully in the Nottingham Conference. Elder Shaw died in Salt Lake City Jan. 3, 1888; he was known for his originality of thought, and in his young days as a very zealous and successful missionary.

SIDDOWAY, (JOHN,) one of the Presidents of the 16th Quorum of Seventies, a home missionary in the Salt Lake Stake and an active Elder of the First Ward, Salt Lake City, is a son of Richard Siddoway and Mary McDonald, and was born at Southwick, near Sunderland, County of Durham, England, Sept. 16, 1838, and baptized June 19, 1850, being then 11 years of age. He was ordained a Deacon in 1854, remaining with the Sunderland Branch of the Church until May 4, 1856, when he emigrated to America, sailing from Liverpool, England, in the good ship *Thornton*, and arrived in New York June 14th. He eventually located in Ashland, Schuylkill Co., Penn., and here became an active member in the Minerville Branch, presided over by Elder James Sewell. In the spring of 1860 he was ordained a Priest under the hands of Elder Carl G. Maeser, and started in May following for Florence, Neb., the outfitting station of the Saints at that time. There he married Mary Jones June 1, 1860, and set out June 5th for Utah with Capt. Robinson's handcart train, which arrived in Salt Lake City Aug. 27th, after a hard and toilsome journey of 12 weeks. In the spring of 1861 he was ordained an Elder under the hands of John V. Long; resided in Salt Lake City until the autumn of 1862, when he removed to Logan, Cache Co., where he endured many hardships incident to pioneer life in those days, Logan being then in its infancy. In the spring of 1870 he returned to Salt Lake City, where he was ordained a Seventy in the 16th Quorum under the hands of Burr Frost and J. D. T. McAllister, Oct. 24, 1875. In 1878 he was called on a mission to the State of Pennsylvania, left Salt Lake City July 8th, traveled through the counties of Schuylkill, Luzerne and Bradford, in Pennsylvania, baptized about ten persons and returned to Utah, Nov. 13, 1879, after an absence of 17 months, bringing with him as trophies of his labors (in conjunction with his fellow-laborer and companion, J. D. Van Tassel) about thirty converts. When the quorums of Seventies were reorganized, he was chosen one of the council of the 16th Quorum. In January, 1885, he was appointed to labor as a home missionary in the Salt Lake Stake

SMITH, (ANDREW,) one of the Presidents of the 24th Quorum of Seventies and a resident of the Eighth Ward, Salt Lake City, was born in Linister, Ayrshire, Scotland, Feb. 28, 1837, baptized Jan. 29, 1852, ordained to the office of a Teacher under the

hands of Elder John Thornton, and labored in the John tone Branch of the Glasgow Conferenee, emigrated from Liverpool, England, May 4, 1856, in the ship *Thornton*, arrived in New York June 14th, and continued by rail to Iowa City, where he arrived June 24th. After preparing foi the journey over the plains, he left Iowa City July 15th, in Capt, James G. Willie's company, containing 120 handcarts, six wagons and about 500 emigrants, of whom 66 perished on the journey from over-exertion and cold. Bro. Smith assisted in burying the most of these people, and with the remainder arrived in G. S. L. Valley Nov. 9th of the same year; stayed in the City until midwinter, when he went to Cedar Valley and remained in that place unntil 1859. While residing there he was ealled out with others to assist in protecting life and property from the invasion of Johnston's army. In 1859 he traveled 350 miles to meet Capt. Geo. Rowley's handcart company, which when found was short o provisions. Elder Smith shared what he had brought along for his relatives with the eompany. After a few days' journey towards t e City, he went security for 1,000 lbs. of flour to a mountaineer, to assist the company in; but after they had weighed the flour and were about to start on their journey, relief came from the Valley. After arriving in the City on that oecasion he turned his horses and cattle into the P. E. Fund Company, to assist in the immigration of his father's family to Utah. Oet. 21, 1859, he married Jane McKay, and the following year was sent back on the plains by Pres. Brigham Young, in charge of several teams, to help in the Church train. He was ordained an Elder April 5, 1862. In the construction of the Union Pacifie Ry. he was foreman over a gang of men, numbering several hundred, on Sharp & Young's grading eontract. Subsequently he worked at the Church Quarry for some time, and also had eharge of a gang of men on the Old Chureh Canal, which is now used by the City. He was frequently body guard around the person of Brigham Young, and guard for many years at the President's offiee. He served on the regular police force of Salt Lake City for seventeen years, besides having previously performed a great deal of special poliee duty. He was ordained to he office of a Seventy Feb. 28, 1876, under the hands of John Nicholson, and set apart as one of the seven Presidents of the 24th Quorum of Seventies, March 13, 1878, by Horace S. Eldredge. June 18, 1885, he was arrested on a charge of unlawful cohabitation, and placed under $1,500 bonds. When he was arraigned for trial in the Third District Court, he testified in his own ease and was found guilty by the jury. Oct. 13, 1885, he was senteneed by Judge Zane to six months' imprisonment and to pay a fine of $300 and costs of suit ($129). He served his full term in the Utah Penitentiary and 30 days extra for the fine and costs, and was finally released, after a rigid examination, April 16, 1886.

SMITH, (JOHN YOUNG.) first Counselor to Bishop Jacob Weiler, of the Third Ward, Salt Lake City, was born in Thorn, Renfrewshire, Seotland, Oct. 28, 1833. He received a common school edueation, learned the trade of a harness-maker and also engaged in other oeeupations until he went to work in the coal mines. While a youth he attended Sunday School with the Methodists and subsequently with the Baptists and other denominations, but he did not find anything of a religious nature which gave him any satisfaction until the year 1851, when he became acquainted with th: Latter-day Saints. He was baptized Jan. 29, 1852, by Elder John Leishman, and confirmed Feb. 1st by John Graham. He assisted the Elders who went out preaching by singing in the meetings and the public gatherings in the streets. He frequently traveled several miles on Sabbath mornings dist ibuting tracts, and was several times pelted with rotten eggs, briekbats and rocks by his former playmates. He was ordained to the office of a Teacher in the Johnstone Braneh of the Glasgow Conference, April 15, 1856, and labored there as a Teacher until he emigrated to Ameriea. He left Scotland April 2, 1859, sailed from Liverpool on the ship *William Tapscott* on the 11th, arrived in New York May 14th, and continued from t ere by rail and steamboat to Florenee, Neb., where he remained three weeks, assisting in getting handcarts and provisions ready. In erossing the plains in Capt. Geo. Rowley's handeart eompany he acted as commissary and chaplain. After 12 weeks and three days' travel, the eompany arrived at Salt Lake City, Sept. 4, 1859, and when Bro Smith first met Pres. Brigham Young he recognized him immediately as the man he had seen in dreams before leaving Seotland. Three days after his arrival in the City he went to work for Pres. Young, continuing thus during the winter. In the spring of 1860 he went to Caehe Valley and was one of the first settlers at Franklin. But he soon returned to Salt Lake City, where he was ordained to the office of an Elder June 20, 1860, by John D. T. MeAllister, and reeeived his endowments the same day. He

subsequently spent a year or more in Pres. Young's employ and afterward worked at the Church Quarry, assisting in getting out rocks for the Temple. For several years he acted as a special policeman in Salt Lake City. He worked on the Union Pacific Ry. for Contractors Sharp & Young, and afterwards labored on the Church Canal. For years he acted as one of Pres. Young's body guards, and since November, 1869, has served on the regular police force in Salt Lake City. He was ordained to the office of a Seventy in 1863, and on Dec. 23, 1887, ordained a High Priest by David O. Calder and set apart as first Counselor to Bishop Jacob Weiler, of the Third Ward. Feb. 27, 1886, he was arrested on a charge of unlawful cohabitation, and sentenced Feb. 27,1886, by Judge Zane to six months' imprisonment and $300 fine and costs. After serving his time he was released Aug. 29, 1887.

SNELGROVE, (EDWARD,) a prominent Elder of the Twelfth Ward, Salt Lake City, was born in Southampton, Hampshire, England, Jan. 17, 1820, baptized by T. B. H. Stenhouse, March 7, 1849, and shortly afterwards ordained to the Priesthood and sent out on Sundays to preach. He emigrated to St. Louis, Mo., in 1851, crossing the Atlantic in the ship *Ellen*. The following year he continued to Utah, crossing the plains in Capt. Tidwell's company, which arrived in G. S. L. City Sept. 13, 1852. He located with his family in that city, and since 1853 has been a resident of the Twelfth Ward. About this time he was ordained into the 8th Quorum of Seventies, and when Elder M. G. Atwood was called on a mission to Africa, Elder Snelgrove was appointed Counselor *pro tem.* to Bishop L. W. Hardy. March 21, 1857, he was ordained a High Priest and set apart as first Counselor to Bishop Hardy, occupying that position until 1877, when a new Bishop was appointed for the Ward. In 1874-76 Elder Snelgrove filled a mission to England, where he presided over the Manchester Conference, returning to his mountain home with a company of Saints, which sailed from Liverpool in the steamship *Idaho* June 28, 1876, and arrived in Ogden, Utah, July 18th following. At the October Conference, 1870, he was called to act as first Counselor to Elias Smith, President of the general High Priests' Quorum, in which capacity he acted until the reorganization of the Stakes in 1877, since which he has occupied the position of first Counselor to Elias Smith, in the Presidency of the High Priests in the Salt Lake Stake of Zion.

SØDERBORG, (ANDERS PONTUS,) a member of the 30th Quorum of Seventies and an acting Teacher of the Nineteenth Ward, Salt Lake City, was born in Gøteborg, Sweden, Feb. 6, 1831, attended school from his seventh to his sixteenth year, and acquired a good knowledge of the common branches of education and also of history, geometry, mathematics, French, German, English and astronomy. Soon after leaving school, he went to sea as an apprentice with a view to learning both theoretical and practical navigation. He made two prolonged voyages, on which he visited the East Indies, Australia and Africa. Finding the tropical climates injurious to his health, he left the sea, after three years sailing, and turned his attention to mechanical pursuits. In order to become thoroughly qualified for railway engineering, he attended a high school in the city of Gøteborg from his twentieth to his twenty-fifth year, at the end of which time he graduated with most excellent characters. He left the school Oct. 31, 1861. After having been employed two years in a large marine establishment, he went to England in 1853, and was in the employ of Sharp, Stewart & Co., locomotive builders, at Manchester, for four years. He returned to his native country in 1857, and soon afterwards secured a position as overseer in the machine department of one of the government railway lines. While thus employed, he became converted to "Mormonism" and was finally baptized July 2, 1860, by John Van Cott. Being called on a mission, he left his very renumerative situation on the railway, to fill the position of clerk of the Gøteborg Conference. Thus he labored for one year, and was then called to preside over the conference. During the following three years, in which he filled that position, he traveled very extensively in the middle provinces of Sweden, suffering much persecution. On one occasion thirteen mobbers attempted to drown him in a lake while baptizing an elderly man, but he was preserved in a most miraculous manner. In May, 1863, he was arrested in Wennersborg, for having preached the Gospel and administered the sacrament, and imprisoned for two days on bread and water. He emigrated to Utah in 1864 and located in Salt Lake City, where he has resided ever since. Having been called on a mission to Scandinavia, at the October Conference, 1870, he left home a few weeks later and arrived in Copenhagen, Denmark, Dec. 4, 1871. He labored as a traveling Elder in the Jønkøping and subsequently in the Stockholm Conference, and returned home in the fall of 1873. Elder Søderborg has for many years been

employed as machinist for the Utah Central Railway Co.

SOLOMON, (ALFRED,) an active Elder in the Nineteenth Ward, Salt Lake City, was born in Truro, Cornwall, England, Sept. 10, 1836, learned the trade of a shoemaker from his father, was baptized April 7, 1854, by Joseph Williams, and labored successively as a Deacon, Teacher and Priest in the Truro Branch of the Lands End Conference; he performed considerable missionary labor in his native city and surrounding towns, after which he emigrated to Utah in 1851, crossing the Atlantic in the ship *George Washington*, which sailed from Liverpool, England, March 28, 1857; crossed the plains in Jesse B. Martin's company, which arrived in Salt Lake City, Sept. 12, 1857. He located in the Nineteenth Ward, where he has resided ever since. A few weeks after his arrival in the Valley he was delegated to take part in the Echo Canyon expedition, and made several trips between the City and the camps of the militia in the mountains. At the time of "the move" he was detailed as a guard in the deserted city, with orders to burn it if the soldiers should prove hostile. Feb. 19, 1859, he was ordained into the 35th Quorum of Seventies. In 1860 he married Ellen Gyde. In 1862 he was a member of Robt. T. Burton's posse, sent out according to Judge Kinney's order against the Morrisites. Together with his brother James Solomon he opened the first shoe factory in Salt Lake City, and has been in that business ever since. About the year 1860 he was sworn in as a special policeman in Salt Lake City, and has been connected with the city government ever since. He served several years on the detective force, acted as constable of the Third Precinct for several terms, and in February, 1886, he was elected marshal of Salt Lake City; he was re-elected to that office in 1888. In public affairs generally Elder Solomon has taken an active part. He has labored as a Ward Teacher nearly thirty years, acting superintendent of the Ward Sunday School during the last seven years, and filled numerous other responsible positions.

SOUTH, (JOHN,) a member of the 30th Quorum of Seventies and an active Elder of the Nineteenth Ward, Salt Lake City, was born in Sheerness, County of Kent, England, Aug. 31, 1835, baptized in June, 1859, labored as a missionary for three years and a half in the Kent and Lands End Conference, presiding over the latter about eighteen months, and emigrated to Utah in 1865, crossing the Atlantic in the ship *Belle Wood*, which sailed from Liverpool, England, April 29, 1865. He located in Salt Lake City, where he still resides. Elder South has acted as clerk of the Nineteenth Ward, been an energetic Sunday School officer, etc., and taken an active part in local affairs generally. Being called on a mission to Europe, he left home in January, and arrived in Liverpool, England, Feb. 8, 1879. He presided over the Bristol Conference and returned home in June, 1880. On his mission he witnessed several glorious manifestations of the power of God.

SPEIRS, (ADAM,) Bishop of the Tenth Ward, Salt Lake City, was born in Beavertown, Beaver Co., Penn., July 7, 1834. While yet an infant his parents embraced the Gospel through the administration of Orson Pratt and others, who raised up a branch of the Church in Beavertown. In 1839 his parents removed to Commerce, Hancock Co., Ill., where Adam Speirs was baptized in the Mississippi River when about eight years old. He passed through the scenes of persecution in Nauvoo until the exodus in 1846, when the family removed westward; remained one year in Montrose, Iowa, and another at Winter Quarters; came to G. S. L. Valley in 1848. He located in the Tenth Ward, Salt Lake City. April 6, 1853, he was ordained to the office of a Teacher and set apart to act as a Counselor to McGee Harris, President of all the Teachers in the Church. On the same day he helped the lesser Priesthood to lay the corner stones of the Temple in Salt Lake City, being the youngest member of the Priesthood who took part in these ceremonies. In 1863 he succeeded McGee Harris as President of the Teachers' Quorum, and occupied that position until the reorganization of the Stakes in 1877. Agreeable to call from the authorities of the Church, he went on a mission to the Green River country in November, 1853, and thus became one of the founders of Fort Supply. In December of that year he was married. In the winter of 1857-58 he participated in the Echo Canyon expedition. Elder Speirs was one of the first settlers of the Tenth Ward, and has taken an active part in its local affairs from the beginning until the present time. For many years he labored as a Ward Teacher, was a member of the 25th Quorum of Seventies, acted as Counselor to Bishop Pettegrew, and finally, June 20, 1877, was ordained and set apart to his present position as Bishop of the Tenth Ward. He has also served as alderman from the 1st Precinct, acted as justice of the peace, police judge, etc. In early Utah days he filled the position of a captain in the Nauvoo Legion.

and took an active part in the military affairs of the Territory.

SPRY, (PHILIP,) a member of the 24th Quorum of Seventies and an acting Teacher of the Sixteenth Ward, Salt Lake City, was born near Totness, Devonshire, England, July 4, 1830, learned the trade of a tailor, was baptized Sept. 4, 1854, ordained to the Priesthood soon afterwards and labored for a short period as a Sunday missionary in Windsor, Berkshire, where he also presided a number of years over the Windsor Branch of the Church. In 1875 he emigrated to Utah, arriving in Salt Lake City, June 3, 1875. He located in Salt Lake City, where he has resided ever since and taken an active part with his brethren in the local Priesthood.

STARLEY, (STEPHEN,) a member of the 3rd Quorum of Seventies and a resident of the Seventeenth Ward, Salt Lake City, was born in the Parish of West Chilteaton, County of Sussex, England, Dec. 1, 1822, heard the Gospel preached by Elder James Bullock and was baptized Jan. 19, 1854, by that Elder. He was ordained a Deacon by Elder John Chislett. Subsequently he was turned out of the house in which he lived, and also dismissed from work three times for the sake of his religion, together with a wife and five children who depended on his daily labor for support. On the other hand he was offered great inducements financially, if he would forsake "Mormonism." But he always rejected such offers and preferred to suffer for the cause of Christ. In the midst of his trying circumstances the Lord opened up the way before him, and he generally found better employment than that from which he was discharged. Sep. 12, 1859, his wife died leaving him with six children, some of them being sick at the time. In the year 1869 he married his present wife. Before emigrating to Utah he also traveled considerably as a Sunday missionary, selling tracts and visiting from house to house. He was ordained an Elder in 1873 by Elder Edward Braby; sailed from Liverpool, England, May 6, 1874, in the ship *Nevada*, arriving in Salt Lake City May 30th. He has acted as Ward Teacher in the Seventeenth Ward for several years and was ordained a Seventy Oct. 12, 1885, by Elder Aurelius Miner.

STRONG, (WILLIAM,) a member of the 16th Quorum of Seventies and a resident of the Tenth Ward, Salt Lake City, was born in Strong's Town, Indiana Co., Penn., Oct. 30, 1827. The site of his native town was donated by his grandmother, who owned the land in the neighborhood; hence the name. When yet a boy his parents embraced the Gospel and removed with their children to Nauvoo, Ill., where William was baptized in the Mississippi River by Joseph Smith the Prophet, when about fifteen years old. He took an active part in the defence of Nauvoo, where he was ordained into the 26th Quorum of Seventies, and received his endowments in the Nauvoo Temple; came west in the spring of 1846, and having arrived at the Missouri River, he enlisted in the Mormon Battalion and marched to California as a private in Company E. Returning he helped to build a saw-mill in the Santa Cruz Mountains and came to G. S. L. Valley in 1848, in company with Addison Pratt and others. That same year (1848) he was married, and in the spring of 1849 became one of the pioneer settlers of the Tenth Ward. In 1850 he was employed with Captain Stansbury's surveying party, which defined the shores of the Great Salt Lake with its islands and sand bars. Strong's Knob, near the west shore of the lake, was named in honor of him. In 1850 he removed to Ogden, where he resided until 1856, when he removed to Springville, Utah Co., and resided there until the year 1865, since which his home has been in Salt Lake City. In early times he was a captain in the Nauvoo Legion, and participated in the Echo Canyon expedition in 1857-58, on which occasion he spent about three months in the mountains. He also took part in a dangerous Indian expedition and made two trips east after emigrants—once going to South Platte and once to Sweet Water. From the effects of the exposure and hardships he endured on his march to California as a member of the Battalion, he has for many years been a constant sufferer of rheumatic fever, in consequence of which he has drawn a pension from the government for a number of years.

SUMMERHAYS, (JOSEPH WILLIAM,) one of the Presidents of the 24th Quorum of Seventies and a prominent Elder of the Sixteenth Ward, Salt Lake City, is a son of Caleb Summerhays and Margaret Moore, and was born at Pimlico, Middlesex, England, Jan. 15, 1849. His parents joined the Church when he was about one year old, his father and others being the founders of the Westminster Branch, in which Joseph was baptized March 22, 1857. He was ordained a Deacon July 8, 1863, and a Priest April 8, 1886. He also acted as secretary of the branch. Emigrating to America, he sailed from London, England, in the ship *Caroline* May 5, 1866, being the first of his father's family who emigrated. He crossed

the plains in Captain A. H. Scott's company, drove a 6-ox-team all the way, and arrived in Salt Lake City Oct. 8, 1866; located in Provo, and afterwards in Pleasant Grove, Utah Co., and finally settled down permanently in Salt Lake City in the spring of 1869. June 27, 1870, he was ordained an Elder and was married to Mary Mellissa Parker. He was ordained a Seventy March 11, 1877, by John T. Evans, and called into the Council of the 21st Quorum Aug. 19, 1878. At the reorganization of the Seventies, he was transferred into the 24th Quorum, and has acted as one of the Presidents of that quorum since June 11, 1883. For a number of years he has acted as a Ward Teacher, has presided over the Ward Y. M. M. I. A., been an active officer in the Sunday School, and since 1885 labored as a home missionary in the Salt Lake Stake. In 1869 he became identified with the hide and wool interests of Utah, in connection with W. L. Pickett; afterwards he was employed by Z. C. M. I. and H. P. Clawson, and in the fall of 1883 associated himself with Robert Morris and W. H. Rowe, under the firm name of J. W. Summerhays & Co. This firm continued the well known tannery in the Nineteenth Ward (previously started by the late Bishop E. Hunter and subsequently run by Robert Morris) and has since built up the business to its present proportions.

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TAYLOR, (Joseph Edward,) first Counselor to Angus M. Cannon, President of the Salt Lake Stake, is a son of George Edward Grove Taylor and Ann Miekes, and was born in the town of Horsham, County of Sussex, England, Dec. 11, 1830, baptized by Elder Henry Beecroft at Hull, Yorkshire, Aug. 11, 1848, being then only seventeen years old. He was ordained to the office of a Priest Oct. 4, 1848, and was called at that time to travel in the Lincolnshire Conference. After being ordained an Elder, Oct. 1, 1849, he continued to travel in the same Conference (besides visiting others at times) until released in January, 1851. During a period of two years and three months he walked to fill appointments 3,693 miles and rode during that time (mostly by railway) 3,166 miles, preached 247 regular discourses, besides delivering nearly 200 exhortations, held 27 discussions, presided at 52 Sacrament meetings, baptized nearly two hundred persons who had been convinced of the truth under his testimony, and assisted at the baptism of a great many more. He organized several branches of the Church and received during that time from the Saints in voluntary gifts of money $65.05 and about $300 from strangers. During the summers of 1849 and 1850 he often held five meetings in one or more large towns or cities on Sabbath days, sometimes two outdoor and three indoor and *vice versa*, in many instances doing all the preaching and praying himself, besides leading the singing at each meeting, no other Elder or Priest being associated with him in opening up a great deal of new ground. He often worked with his hands on week-days, to obtain money to help pay for hall rents and defray other necessary expenses, and says he seldom felt weary in body or mind. He took passage on board the ship *Ellen*, which left Liverpool Jan. 8, 1851, James W. Cummings being the President of the company, and arrived in St. Louis, Mo., in the latter part of March. He remained in that city until the spring of 1852, having been prostrated by sickness nine months of the time; left Winter Quarters June 12th, in company No. 4 (Captain Joseph Outhouse) and arrived in G. S. L. Valley Sept. 6th of that year. Feb. 17, 1853, he was ordained to the office of a Seventy and became identified with the 31st Quorum; received his endowments Aug. 24, 1854, was ordained a High Priest Sept. 12, 1854, and set apart to act as Counselor to Bishop John Lytle of the Eleventh Ward, Salt Lake City. He continued to act in that capacity until August, 1856, at which time Bishop Lytle was sent to Carson Valley on a mission. Jan. 25, 1857, he was called to act as Counselor to Alexander McRae who had been appointed to fill the vacancy occasioned by Bishop Lytle's removal. Elder Taylor continued to act as Counselor to Bishop McRae until 1868, having previously removed to the Thirteenth Ward. Dec. 22, 1875, he was called by Pres. Brigham Young to go on a short mission to the States of Nebraska, Iowa and Illinois, to labor among the Josephites and others who had seceded from the Church. He was accompanied on this mission by Elder Claudius V. Spencer, of Salt Lake City, who had been appointed at the same time; they were joined by Elder Isaac Bullock, of Provo, at Council Bluffs upon their return. As the result of this mission 36 persons were baptized, 3 branches organized, 8 children blessed and one couple married; meetings were held nearly every night; 24 of the 36 baptized emigrated to the Valley in less than one year. Elder Taylor returned home April 7, 1876, and on the following day (April 8th) in general conference he was called to act as second Counselor to Angus M. Cannon, who was called at the same time to preside over the Salt Lake Stake of

Zion. Oct. 13, 1884, he was set apart under the hands of the late Pres. John Taylor, George Q. Cannon and Augus M. Cannon, to act as first Counselor to the latter, Brother David O. Calder, who had heretofore filled that position, having died a short time previous.

TAYLOR, (JOSEPH WILLIAM,) a member of the 3rd Quorum of Seventies and a resident of the Fourteenth Ward, Salt Lake City, was born in Salt Lake City, Utah, Jan. 16, 1855, baptized when about eight years old by his father Joseph E. Taylor, ordained an Elder in 1873 by Edwin D. Woolley and received his endowments. Being ordained a Seventy and called on a mission to Europe, he left home in December, 1876, and arrived in Liverpool, England, Jan. 6, 1877. He traveled in the Welsh Conference for nine months, after which he labored very successfully in the Durham and Newcastle Conferences until he returned home in November, 1878. From 1864 to 1876 he assisted his father in the undertaking business. From the latter part of 1879 until September, 1882, he was employed as express messenger on the Utah Central and Utah Northern Railways. April 15, 1880, he was married to Margaret Littlefair by Joseph F. Smith. Since 1885 he has carried on the business of an undertaker on West Temple Street, Salt Lake City.

TEASDEL, (SAMUEL P.,) a member of the 8th Quorum of Seventies and of the Twentieth Ward, Salt Lake City, was born near Norwich, County of Norfolk, England, Oct. 20, 1834, embraced "Mormonism" in 1851, and emigrated to Utah in 1853, crossing the Atlantic in the ship *Golconda*, and the plains in C. V. Spencer's company, which arrived in G. S. L. City Sept. 20, 1853. He located in the City, taught school several years, was in the employ of the late Wm. Jennings for a number of years, and subsequently became a member of the firm of Wm. Jennings & Co. Afterwards he became the head of the firm of Teasdel & Co., and finally bought the entire, business which he now carries on successfully on East Temple Street. Elder Teasdel is known as a public-spirited man and has taken an active part in local affairs generally. He has been a member of the city council of Salt Lake City since February, 1885.

THOMAS, (CHARLES JOHN,) one of the Presidents of the 8th Quorum of Seventies and a resident of the Thirteenth Ward, Salt Lake City, was born at Burnley, Lancashire, England, Nov. 20, 1832, and was the eldest son of Joseph K. and Margaret S. Thomas. At the age of seven his father commenced to teach him his profession—that of a musician. When nine years old he made his first appearance in public, playing with his father at the Theatre Royal, at Newcastle-upon-Tyne. We next find him in London, following his profession, playing at a number of the Theatres in that great City. There he heard the Gospel preached for the first time by Latter-day Saint Elders. In September, 1850, while engaged as a musician at the Rosherville Gardens, Gravesend, Kent, he was baptized. He emigrated to New York in 1860, and while there he played at several of the theatres in that city. In 1861 he moved further west, and arrived in Salt Lake City Sept. 23rd of that year. Shortly after his arrival he was made captain of the late Captain Ballo's Band; a theatre orchestra was soon formed and placed under his direction to play at the new theatre, which first opened March 4. 1862. April 13, 1862, he became leader of the Tabernacle Choir. In November, 1865, he was sent to St. George to teach vocal and instrumental music throughout Washington County; he was released from this calling by Pres. Erastus Snow in 1868 to go to Beaver City, Beaver Co., where he stayed till March, 1871, when he was called back to Salt Lake City by Pres. B. Young to take his old position at the theatre. In July, 1874, he directed the great musical festival given in the large Tabernacle, Salt Lake City. He did the same in 1875 and 1876. May 19, 1875, Pres. B. Young gave him the position of janitor of the Temple Block, which he held till 1885, when he was sent on a mission to Great Britain. After laboring there between two and three years, he returned in 1888, and was given, by the authorities, his old position at the Temple Block.

THORN, (WILLIAM,) Bishop of the Seventh Ward, Salt Lake City, is a son of Thomas and Margaret Thorn, and was born at Chalford, Oxfordshire, England, Oct. 26, 1815, baptized by Elder William Booth April 23, 1849, and joined the Summerstown Branch of the Church, in London. In August following he was ordained to the office of a Priest under the hands of Elder Wm. Booth, and in the fall of the same year assisted Elder Cornelius Bagnell in establishing a Branch of the Church in Chelsea, London. In July, 1850, he went to Windsor, Berkshire, where he assisted Elder George Margetts and others in raising up a branch of the Church. Jan. 6, 1851, he started for Utah, crossing the sea in the ship *George W. Bourne*, and the plains in Capt. Cordon's company, which left Florence July

1st and arrived in G. S. L. City Oct. 2nd, of that year. He located in the Seventh Ward, where he was rebaptized and appointed by Bishop W. G. Perkins to act as a Ward Teacher. Nov. 2, 1852, he was ordained an Elder under the hands of J. W. Cummings. April 10, 1853, he was ordained a High Priest under the hands of Wm. Major and Wm. Smith, and on Jan. 30, 1862, set apart as second Counselor to Bishop Jonathan Pugmire, jun. In 1864, Bishop Pugmire resigned and removed to Bear Lake Valley, and subsequently Thos. McLelland was set apart as Bishop of the Ward, and Elder Thorn was chosen his first Counselor. Nov. 23, 1868, he was called and set apart as one of the High Council of the Salt Lake Stake of Zion, in which position he was sustained at the general conference in April, 1869, and served in the Council about seven years. Dec. 23, 1870, Bishop Thos. McLelland resigned, and Counselor Thorn, agreeable to appointment by Pres. B. Young, presided over the Ward until the reorganization June 22, 1877, when he was set apart as Bishop of the Ward under the hands of Counselor D. H. Wells, with Wm. McLachlan as his first and Thos. H. Woodbury as his second Counselor.

THORUP, (Herman F. F.,) a home missionary in the Salt Lake Stake of Zion and an active Elder in the First Ward, Salt Lake City, is the eldest son of Herman A. and Marie Christine Thorup, and was born in Copenhagen, Denmark, April 19, 1849, baptized Aug. 25, 1861, and ordained an Elder in 1867 at Copenhagen. In October of that year he was called to labor as a missionary in the south part of Sjælland, and was released in April, 1868, to emigrate to Utah. He landed in Chicago, Ill., June 1st of that year, and after a stay of 15 months in that city he emigrated to Utah with his parents, arriving in Provo, Utah Co., in August, 1869. March 13, 1872, he was ordained a Seventy. Oct. 3, 1878, his wife Sophie Augusta died in Salt Lake City, whither he had previously removed with his family. At the general conference held in October, 1879, he was called on a mission to Scandinavia. He arrived in Copenhagen, Denmark, Nov. 11, 1879, and was appointed to preside over the South and West Sjælland Branches of the Copenhagen Conference, where he labored successfully until his release to return home in July, 1881. On this mission he baptized 40 persons, and spoke in 265 meetings held within his own field of labor, besides in a number of other meetings which he attended in Copenhagen and other places. In December, 1884 (inside of two weeks), he buried four of his eldest children, who died from diptheria. Previous to this he had lost another child, and lately, through the effects of the persecution waged against him he buried a sixth child. Aug. 28, 1886, he was arrested on a charge of unlawful cohabitation and placed under $1,000 bonds. March 14, 1887, he was sentenced in the Third District Court to six months' imprisonment and to pay a fine of $25 and costs of suit, and taken to the Utah Penitentiary, where he remained until Aug. 13, 1887 In November following he was appointed to labor as a home missionary.

THORUP, (John Theobald,) second Counselor in the Bishopric of the First Ward, Salt Lake City, is a son of Herman A. and Marie Christine Thorup, and was born in Copenhagen, Denmark, May 25, 1856, baptized Aug. 3, 1866, by his father, and emigrated to Utah May 7, 1868, and was ordained an Elder in 1872. Being called at the October conference, 1879, to fill a mission to Denmark, he left Salt Lake City Oct. 21, 1879, and arrived in Copenhagen, Denmark, Nov. 11th following. He was appointed by Pres. N. Wilhelmsen to labor in the Aarhus Conference, and the island of Fyen was assigned him as his particular field of operation. After laboring there nine months he was appointed to the Aalborg Conference, where he presided over the Hjørring Branch until released to return home. While presiding over the Hjørring Branch he also had charge of the Frederikshavn and Sæby Branches for about three months. He was released to return home with the company of Saints which left Copenhagen June 20, 1881, and arrived in Salt Lake City, July 16th following. On this mission he baptized 48 persons. April 14, 1884, he was ordained to the office of a Seventy, and became identified with the 16th Quorum of Seventies. Jan. 23, 1887, he was ordained a High Priest by Pres. Angus M. Cannon and set apart to act in his present position as second Counselor to Bishop Joseph Warburton, of the First Ward.

TINGEY, (John,) Bishop of the Seventeenth Ward, Salt Lake City, was born at Coalworth, Bedfordshire, England, Dec. 27, 1821, served his time as an apprentice in learning the shoemaker's trade, and was baptized March 11, 1845, by Peter Shefficld He was ordained to the office of a Priest July 12, 1846, and to that of an Elder Nov. 2, 1847; labored as an Elder in the Irchester Branch of the Bedfordshire Conference, until he was called to preside over the same March 10, 1849. He acted in the latter capacity until he emigrated to Utah with his

wife Phebe Stafford (whom he had married June 27, 1847) and one child, crossed the Atlantic in the ship *Joseph Badger*, which sailed from Liverpool, England, Oct. 17, 1850. He remained in St. Louis, Mo., about seventeen months, and came to Utah in 1852, crossing the plains in Capt. Outhouse's company. He located in Salt Lake City, where he has resided ever since; passed through all the hardships and wants during the grasshopper years of 1855-56; participated in the Echo Canyon expedition in 1857; acted as a Ward Teacher for about twenty years; was ordained into the 17th Quorum of Seventies by Lysander Gee Feb. 16, 1853, and set apart as one of the Council of said quorum Nov. 1, 1874. April 26, 1876, he was ordained a High Priest by Bishop Edward Hunter, and set apart to act as first Counselor to Bishop John Henry Smith, occupying that position until Nov. 6, 1880, when he was ordained and set apart by Edward Hunter to his present position as Bishop of the Seventeenth Ward.

TINGEY, (Joseph Stafford,) a member of the 3rd Quorum of Seventies and an active Elder of the Seventeenth Ward, Salt Lake City, is a son of Bishop John Tingey and Phebe Stafford, and was born in Salt Lake City, Utah, July 16, 1857, baptized when about ten years old, and has taken an active part in the Ward Sunday School, Y. M. M. I. A. and other organizations. Being ordained an Elder and called on a mission to Great Britain, he left home Sept. 14, 1880, and arrived in Liverpool, England, Oct. 2nd following. He labored as a traveling Elder in the Newcastle and Durham Conferences, and subsequently in the Birmingham Conference; returned home in November, 1882. He now labors as an aid to the Presidency of the Salt Lake Stake Y. M. M. I. Associations and also as assistant secretary of these organizations. He is a printer by trade and is employed as foreman of the Deseret News Office Book and Job Department.

TOVEY, (William Henry,) one of the Presidents of the 4th Quorum of Seventies and an acting Teacher of the Twentieth Ward, Salt Lake City, is a son of John Morland Tovey and Eliza Lucas, and was born in the Parish of Mary-le-bone, London, Middlesex, England, July 24, 1846, baptized Dec. 3, 1865, by Elder Geo. E. Grove, emigrated from London in the ship *American Congress* May 23, 1866, crossed the plains from the Missouri River with ox-teams and arrived in Salt Lake Valley Sept. 30, 1866. He was ordained an Elder May 12, 1869, ordained a Seventy March 17, 1874, by Elder Søren P. Neve, and ordained a President in the 4th Quorum, April 8, 1884, by Pres. A. H. Cannon. Nov. 26, 1886, he was arrested on a charge of unlawful cohabitation and placed under bonds. After trial in the Third District Court, Feb. 21, 1887, he was adjudged guilty by the jury, and on March 1st following sentenced to six months' imprisonment and to pay a fine of $25 and costs of suit. He was taken to the Utah Penitentiary the same day, and remained there until Aug. 2, 1887, when he was released. Nov. 29, 1887, about four months after his release, he was arrested on a new charge of unlawful cohabitation, and is now serving out a second term in the penitentiary for providing for his family.

TURNER, (William W.,) a member of the 24th Quorum of Seventies, a home missionary in the Salt Lake Stake and a resident of the Sixteenth Ward, Salt Lake City, was born at Lewis, near Brighton, Sussex, England, Jan. 22, 1842, served seven years as an apprentice to learn the trade of a shipbuilder, and was baptized when about thirteen years of age. He was employed as a steward on a passenger steamer which ran between New Haven, England, and Dieppe for five years, was married in 1864 and emigrated to Utah in 1864, crossing the Atlantic in the ship *Monarch of the Sea*. He located in Salt Lake City, where he still resides; participated in an expedition against the Indians in Sanpete in 1866, and in 1879-81 filled a successful mission to his native country; labored in the Birmingham Conference, baptized about sixty persons, organized three new branches of the Church and returned home in the spring of 1881. At home he acted for a number of years as a Ward Teacher, and has taken an active part in local affairs generally. Since January, 1885, he has labored as a home missionary.

V

VINCENT, (John,) clerk of the 24th Quorum of Seventies and leader of the Sixteenth Ward Choir was born in Caterham, County of Surrey, England, Jan. 26 1839, was baptized Feb. 26, 1856, emigrated to America in 1860, crossing the Atlantic in the ship *Wm. Tapscott*. After staying in New York City one year, he continued his journey to Utah in 1861, arriving with Crayton's telegraph train in September. He located in Salt Lake City, where he has resided ever since. Elder Vincent has been a member of the Tabernacle Choir for more than twenty years, acts at present as assistant superintendent of the Ward Sunday School, takes charge of all the Ward singing, acts as Ward Teacher, has acted as Ward clerk,

and held numerous other positions of honor and trust.

W

WATSON, (JAMES,) Bishop of the Nineteenth Ward, Salt Lake City, is the fifth son of Robert Watson and Barbara A. Moralee, and was born at Low Walker, Newcastle-upon-Tyne, Northumberland, England, June 6, 1833, baptized Sept. 5, 1856, and three weeks later ordained to the office of a Priest and soon afterwards to that of an Elder. He commenced preaching as a local Elder and raised up a branch of the Church (in the Newcastle-upon-Tyne Conference), over which he presided six years and baptized about forty souls; among the number was his brother Joseph. He emigrated to Utah in 1863, and located in Salt Lake City, where he is extensively known as a contractor and builder, being the senior member of the firm of Watson Brothers, which commenced operations in 1864. The building of Camp Douglas in 1875 by the Watson Brothers gained for the firm a reputation which had been kept up ever since. June 4, 1882, Elder Watson was ordained a High Priest and set apart to his present position as Bishop of the Nineteenth Ward, Salt Lake City.

WATSON, (JOSEPH,) one of the Presidents of the 30th Quorum of Seventies and a member of the Nineteenth Ward, Salt Lake City, is the seventh son of Robert Watson and Barbara A. Moralee, and was born at Blagdon, Parish of Stannington, Northumberland, England, July 7, 1840, baptized at the age of seventeen by his brother James Watson, and a few months later he was ordained to the office of a Teacher and did considerable preaching. He emigrated to Utah in 1859, crossing the Atlantic in the ship *Wm. Tapscott*; located in Salt Lake City; worked for a number of years as a stone-cutter on the Temple Block, and in 1864 started business together with his elder brother James as a builder and contractor. The firm of Watson Brothers, of which he is the junior member, is widely known throughout the country. In 1877, he visited his native country where he gathered genealogy and labored as a traveling Elder in the Newcastle and Durham Conferences. He also visited other parts of England and Scotland. He returned in December, 1877, after an absence of about eight months. In returning home he visited several of the leading cities of the United States in the interest of his business.

WELLS, (JOSEPH SMITH,) a home missionary in the Salt Lake Stake and an active Elder of the Twelfth Ward, Salt Lake City, is a son of Daniel H. Wells and Martha G. Harris, and was born in Salt Lake City, Utah, May 25, 1862. He was baptized when about eight years old. In 1885, he was ordained a Seventy and called on a mission to Great Britain; arrived in Liverpool Oct. 30, 1885, labored one year as a traveling Elder in the Liverpool and one year in the Nottingham Conference, and returned home in charge of a company of Saints which arrived in Salt Lake City Oct. 26, 1887. Dec. 7, 1887, he was set apart to labor as a home missionary in the Salt Lake Stake of Zion.

WELLS, (RULON SEYMOUR,) a member of the 13th Quorum of Seventies and an active Elder in the Eighteenth Ward, Salt Lake City, is a son of Daniel H. Wells and Louisa Free and was born in Salt Lake City, Utah, July 7, 1854, baptized when about eighty ears old by his father, and when about fourteen years of age ordained to the office of an Elder and received his endowments. Being called on a mission to Europe in October, 1875, he left his home in the latter part of that month and arrived at Liverpool, England, Nov. 12th following. He was appointed to labor in the Swiss and German Mission, where he soon acquired a good knowledge of the German language and was able to preach in that tongue. Together with Elder Theodore Brandley, he held the first public Latter-day Saint meeting ever held in the city of Berlin. His principal field of labor was Switzerland, where he held a great number of meetings and baptized several persons; he returned home in July, 1877, since which he has taken an active part in local public affairs. For a number of years he labored as a home missionary, and has presided for several terms over the Ward Y. M. M. I. A. He has also been assistant superintendent of the Ward Sunday School, labored as a Ward Teacher, etc.

WHITE, (WILLIAM,) one of the Presidents of the 24th Quorum of Seventies and an acting Teacher of the Seventeenth Ward, Salt Lake City, was born in Fishguard, Pembrokeshire, South Wales, Sept. 21, 1826, learned the trade of a butcher while young and assisted his father in his business until he was married. Nov. 9, 1852, he was baptized by David N. Williams in the Gleddau River, in Arbor Fort West. A few weeks later he was ordained to the office of a Deacon and commenced missionary labor. In the spring of 1853 he was ordained a Teacher and subsequently an Elder, after which he labored faithfully as a local Elder in the Pembrokeshire Conference. Oct. 1, 1854, he married Ann Thomas, who also was a member of the Church. He presided over

the Milford Branch of the Church for nearly four years, and subsequently had charge of the Arbor Fort West Branch. In April, 1866, he was appointed to preside over the Pembrokeshire Conference, a position which he occupied for ten years. During all this time he carried on an extensive business as a butcher in Milford Haven, and as a contractor furnished beef for the army and navy. Finally, he emigrated with his family to Utah, crossing the Atlantic in the steamship *Idaho*, which sailed from Liverpool, England, June 28, 1876. He arrived in Salt Lake City July 8th following, and has resided there ever since. About six weeks after his arrival in the Valley, he and his sons established themselves as butchers, and their business has increased steadily from that time until the present. In the latter part of 1876 Elder White was ordained to the office of a Seventy, and subsequently (May 28, 1885) chosen as one of the Presidents of the 24th Quorum.

WIBERG, (JOHAN CARL,) an acting Teacher of the South Cottonwood Ward, Salt Lake Co., was born at Lofta, Calmar Læn, Sweden, June 24, 1856, learned the trade of a blacksmith, was baptized at Stockholm, Aug. 29, 1881, ordained to the Priesthood soon afterwards and sent on a preaching mission May 16, 1882, being ordained to the office of an Elder on that day. He labored as a traveling Elder in and subsequently as President of the Upsala Branch for about one year and emigrated to Utah in 1883, arriving in Salt Lake City July 8th of that year. He located in Salt Lake City, where he married Anna Blomquist, Oct. 16, 1884. Soon afterwards he removed to South Cottonwood.

WILLIAMS, (THOMAS V.,) one of the Presidents of the 8th Quorum of Seventies and a member of the Twelfth Ward, Salt Lake City, was born in Shrewsbury, Shropshire, England, Feb. 13, 1831, baptized Feb. 7, 1851, by Elder Charles D. Evans, and labored in the ministry upwards of three years. Jan. 1, 1854, while engaged in disseminating the principles of truth, he was so brutally ill-used by a mob that his life was despaired of for several months, but through the providence of God, he finally recovered his health. Emigrating to America, he sailed for New Orleans Nov. 22, 1854, stopped in St. Louis, Mo., until the following May, and arrived in G. S. L. City Sept. 7, 1855. He located at Draper, where he for ten years was engaged alternately in school teaching and farming. In August, 1865, he removed with his family to Salt Lake City, where he engaged in the mercantile business, in the employ of the late Wm. Jennings. In February, 1869, his services were enlisted in Z. C. M. I. and have been continued to the present time.

WILLIAMS, (WILLIAM NEWJENT,) a member of the 3rd Quorum of Seventies and a resident of the Seventeenth Ward, Salt Lake City, was born in the Parish of Llanegwad, Caermarthenshire, South Wales, March 17, 1851, emigrated with his parents to Utah in 1861, crossing the Atlantic in the ship *Manchester*, and the plains in Captain Jos. W. Young's company. On this journey he was baptized June 10, 1861, at Florence, Nebraska. He located in Salt Lake City, where he has resided ever since. July 17, 1877, he married Clarissa Smith, a daughter of the late Pres. Geo. A. Smith. A few years later he was ordained a Seventy. In July, 1877, he was called on a mission to Wales; he started 36 hours after receiving the first intimation of the call, and arrived in Liverpool, England, Aug. 9, 1877; was appointed to labor in the Welsh Conference. Subsequently he presided over that conference and returned home in charge of a company of Saints which sailed from Liverpool, June 28, 1879. Previous to the late reorganization of the Seventies, he acted as one of the Presidents of the mass quorum of Seventies located in the Seventeenth Ward, where he has also acted as a Ward Teacher for a number of years.

WINTER, (THOMAS,) first Counselor to R. R. Irvine, President of the 4th Quorum of Elders, and a member of the Sixth Ward, Salt Lake City, is a son of the late Bishop Thos. W. Winter, and was born in Bath, Somersetshire, England, April 7, 1834, baptized by Thomas Smith, in June, 1844, emigrated with his parents to America in 1849, crossing the Atlantic in the ship *Shetland*. After spending one year in St. Louis, Mo., the family continued their journey to G. S. L. City in 1850. He passed through all the privations and hardships incident to early pioneer life in Utah, labored for many years as a Ward Teacher, was a member of Capt. Ballo's brass band, has served as a special policeman, and belonged to the first organized fireman's brigade in Salt Lake City. Elder Winter is known as a true and faithful Latter-day Saint and has always been ready with his time and means to assist in the promotion of the great Latter-day work.

WOODBURY, (THOMAS HOBART,) second Counselor to Bishop Wm. Thorn, of the Seventh Ward, Salt Lake City, was born in the town of New Salem, Franklin Co., Mass., July 4, 1822, baptized by Elder Winslow Farr, Sept. 29, 1841, ordained an Elder a few

months later, and emigrated to Nauvoo, Ill., in 1842, having been married on May 8th of that year. He was ordained into the 18th Quorum of Seventies at Nauvoo in January, 1845, and left Nauvoo for the West the following year. He arrived in G. S. L. Valley in 1847, crossing the plains in Geo. B. Wallace's fifty. Feb. 25, 1852, he was ordained second Counselor to Bishop Wm. G. Perkins, of the Seventh Ward. In 1861 he was called on a mission to Dixie, settled on the Rio Virgin bottom and held the office of justice of the peace and postmaster in the town of Grafton for several years; returned to Salt Lake City in 1866, having had poor health during his absence. At the time of the reorganization of the Seventh Ward, Salt Lake City, June 15, 1877, he was set apart as second Counselor to Bishop Wm. Thorn.

WOODRUFF, (ASAHEL HART,) a member of the 23rd Quorum of Seventies and an active Elder in the Farmers Ward, Salt Lake Co., is a son of Pres. Wilford Woodruff and Emma Smith, and was born in Salt Lake City, Utah, Feb. 3, 1863, and baptized and confirmed when about eight years of age by his father. Soon afterwards he was ordained to the office of a Priest and subsequently to that of an Elder. In 1884-86 he filled a successful mission to Great Britain, where he labored as a traveling Elder in the Manchester and London Conferences. At home he has taken an active part in local public affairs, especially in the Y. M. M. I. A., in which he has been an energetic officer and zealous laborer.

WOODS, (JAMES C.,) first Counselor to Bishop A. Speirs, of the Tenth Ward, Salt Lake City, was born in Norwich, County of Norfolk, England, Aug. 20, 1832, learned the trade of a wood-turner, embraced the Gospel in 1851, was ordained to the office of a Priest in 1852, and later to that of an Elder. He presided over the Norwich Branch of the Church for several years and emigrated to Utah in 1862, crossing the Atlantic in the ship *John J. Boyd*, which sailed from Liverpool, England, April 23, 1862, and the plains in Capt. Homer Duncan's train, which arrived in Salt Lake City Sept. 24, 1862. He has resided in the City ever since, and has always taken part in public affairs. For a number of years he was a member of the 14th Quorum of Seventies. He has also officiated as a Ward Teacher, superintendent of the Sunday School, President of the Ward Y. M. M. I. A., clerk of the Ward, leader of the Ward choir, member of building committees, school trustee, district school teacher, member of the Salt Lake City municipal committee, etc. June 20, 1877, he was ordained to the office of a High Priest and set apart to act in his present position in the Tenth Ward Bishopric.

WOOLLEY, (MARCELLUS SIMMONS,) second Counselor to Bishop Wm. L. N. Allen, of the Twenty-first Ward, Salt Lake City, is a son of the late Bishop E. D. Woolley, and was born in Salt Lake City, Utah, Aug. 27, 1854, was baptized by his father when eight years old, and when about seventeen years of age he was ordained an Elder and received his endowments. He was ordained into the 4th Quorum of Seventies by S. P. Neve April 8, 1884, and ordained a High Priest and set apart to his present position by Pres. Angus M. Cannon, Jan. 16, 1887. He has for a number of years been an active member of the Ward Sunday School, Y. M. M. I. A., etc.

WOOLLEY, (ORSON A.,) a member of the Salt Lake Stake High Council and a home missionary, is a son of Edwin D. Woolley and Mary Ann Alpin, and was born in Salt Lake City, Utah, Oct. 2, 1853, baptized into the Church of Jesus Christ of Latter-day Saints Nov. 5, 1862, by Edwin D. Woolley, ordained an Elder Jan. 1, 1872, by William J. Smith, a Seventy March 23, 1884, by Robert Campbell, was set apart to act as a home missionary in the Salt Lake Stake in the beginning of 1887, and finally ordained a High Priest and set apart to act as a member of the High Council of said Stake May 11, 1887.

WOOLLEY, (TAYLOR HARRAR,) second Counselor to Bishop Samuel A. Woolley, of the Ninth Ward, Salt Lake City, is a son of the late Bishop John Miles Woolley and Caroline P. Harrar, and was born in Salt Lake City, Utah, March 29, 1860. He was baptized Feb. 22, 1872, by Bishop Samuel A. Woolley, and ordained a Priest when about fourteen years of age. Sept. 7, 1874, he was ordained an Elder and also received his endowments; was ordained into the 10th Quorum of Seventies April 21, 1884, by Elder John Clark. Dec. 18, 1884, he was ordained a High Priest and set apart to his present position. For a number of years he acted as a Counselor in the Presidency of the Ward Y. M. M. I. A., and also took an active part in the Sunday School. May 19, 1881, he married Caroline Louise Ahlstrøm.

Y

YOUNG, (JOSEPH ORAMEL,) a member of the 10th Quorum of Seventies and of the Eighth Ward, Salt Lake City, was born in Tooele, Tooele Co., Utah, Dec. 15, 1853, baptized when about eight years old, and from his early youth took an active part in

the Eighth Ward (Salt Lake City) Sunday School and Y. M. M. I. A. He was ordained to the office of a Seventy when very young and called on a mission to Great Britain in 1878. He left home May 7th and arrived in Liverpool, England, May 26th of that year; labored successfully in the Newcastle and Durham Conferences as a traveling Elder, until he was released to return home in May, 1879. In 1885 he was called to labor as a home missionary in the Salt Lake Stake of Zion.

YOUNG, (ROYAL B.,) one of the Presidents of the 10th Quorum of Seventies and second Counselor in the Presidency of the Y. M. M. I. A. of the Salt Lake Stake, was born in Salt Lake City, Utah, Nov. 8, 1851, and baptized when about eight years old. In 1865 and 1866 he made a trip to the Missouri River and back after emigrants. In 1877-79 he performed a mission to Great Britain. He presided over the Newcastle and Durham Conference and returned home with a company of Saints which sailed from Liverpool, England, April 19, 1879. Jan. 28, 1885, he was arrested on a charge of polygamy and unlawful cohabitation and placed under bonds. Subsequently he was arrested several times on new indictments, until his bonds amounted to $15,500. In the meantime his homes had been searched by U. S. deputy marshals thirteen times. When finally his trial came off May 7, 1886, the polygamy charge against him was dismissed for lack of evidence, but he was convicted on two indictments charging unlawful cohabitation, one of them containing three counts. June 1, 1886, he was sentenced by Judge Zane in the Third District Court to 18 months' imprisonment in the Utah Penitentiary and to pay a fine of $900 and costs of suit. Before sentence was passed he spoke, by permission of the judge, as follows: "If your Honor please, I can say that I placed myself, as I understood, within the meaning of the law; but I did not anticipate a ruling that would make me liable by simply visiting the ladies or upon the evidence that has convicted me: or, as was stated by the prosecutor, that if the ladies mentioned had met me upon the street, or in my office, or in a place of public worship, that they (the jury) should find me guilty. My understanding of the law was that if I ceased to live in the same habitation and ceased to dwell as I had been accustomed to doing, and ceased to hold them out to the world as my wives—flaunting them before the world as my wives, I was placing myself within the law; and that idea was strengthened by answers that your Honor made to me on one occasion when I asked you with regard to these things. I put the question to you in this manner: Could I call upon and visit them in case of sickness, or could I take them to a concert or to a meeting at the Tabernacle, or could I take them out for a drive, and be within the law. And your Honor told me that if that was all, I would be within the law. * * * My object in asking your Honor was to know if I could do that and be within the law, and if I could not, I did not propose to do it. And I understood your Honor to say that if that was all, I would be within the law. Of course, I have nothing to say with regard to the interpretation that is placed upon the law. I can say this: My idea is that the essence of crime is the intent to commit the crime, and my intent was to place myself within the law and not to hold the law in contempt. * * * I can say that I am the offspring of a polygamist. My mother was a polygamous wife. Going into that principle myself as a matter of conviction and as a matter of religion, believing it to be right, the ceremony that made these women my wives according to the law, cannot be broken, unless one or the other of us is guilty of adultery. That is so understood by the Church to which I belong. For me to say that I would not allow these ladies to speak to me on the street, or to call at my office, or to worship God in the same building; or that I would not support them, or call upon them in case of sickness, agitation, or distress or want—I could not, your Honor, make such promises as that. If I should, it would seem to me that I would brand myself before the world as a hypocrite, and these ladies as kept mistresses; that I would brand my mother as a harlot and myself as a bastard; that is, if I admit this principle to be wrong; on the other hand if I believe it to be right and don't stand by my convictions, I would be branded as a coward. My own conscience would smite me thus. I cannot promise, your Honor." Feb. 10, 1887, after being incarcerated in the Utah Penitentiary for about nine months, he was released, the U. S. Supreme Court having ruled against the segregation policy. Elder Young labored as a home missionary in the Salt Lake Stake for five years and has always been very active in the Priesthood. As a business man he is widely known for punctuality and fair dealing. He is the senior member of the well-known firm of Young Brothers, dealers in sewing machines and musical instruments, whose place of business is on East Temple Street, Salt Lake City.

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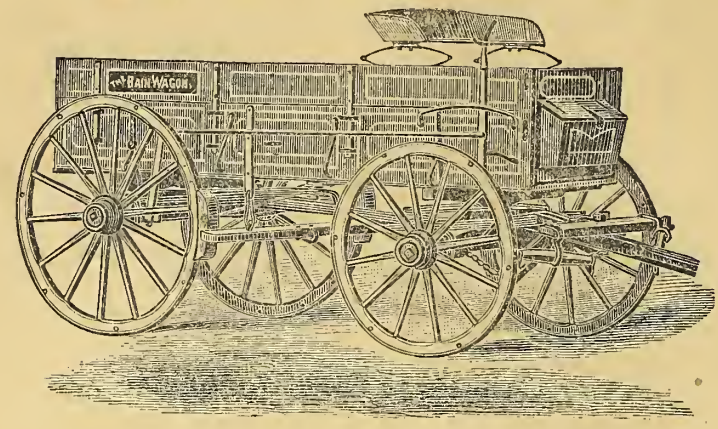

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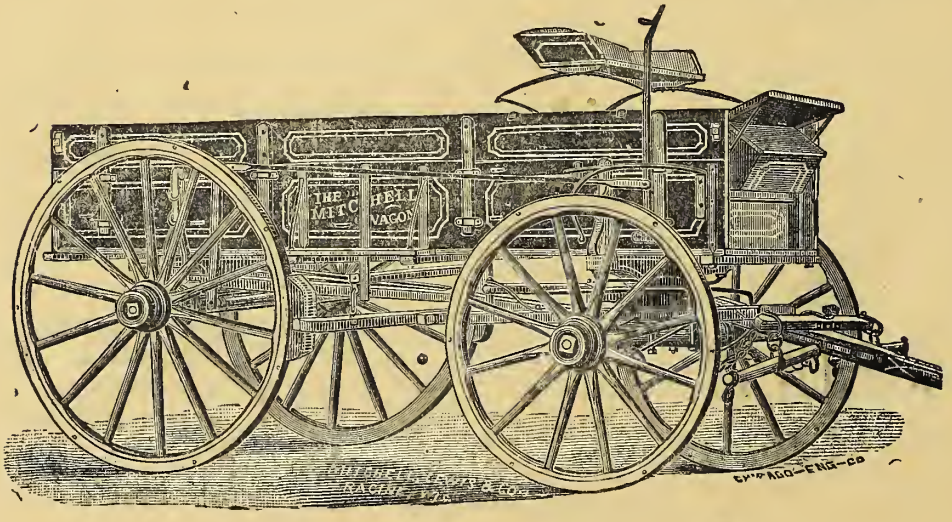

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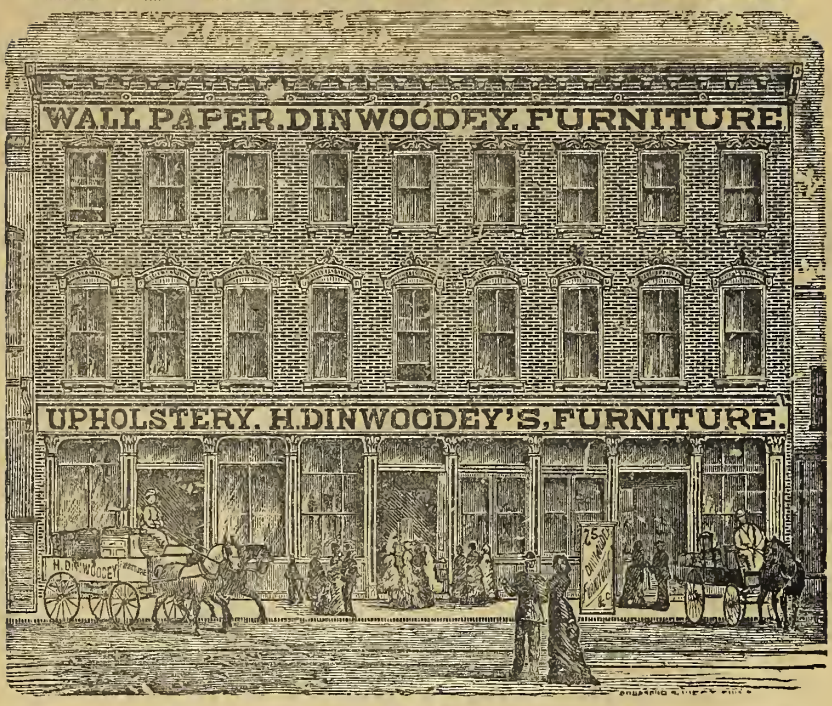

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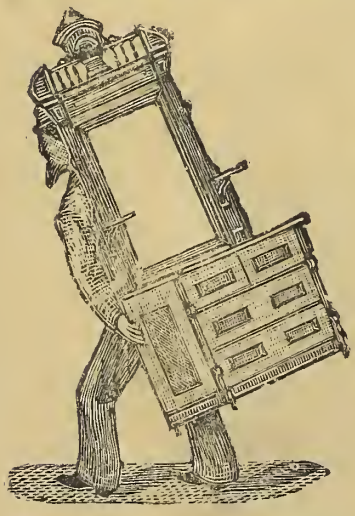

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